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"PAEDAGOGICA" IN THE LIBRARY OF A PRIEST.

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I. INTRODUCTION TO LISTS OF WORKS.

1. The department of Pedagogy in a library is not altogether new. We have books and authors of all ages. There are Plato and Quintilian; there are the Fathers of the Church in many treatises, and the founders of Orders in many constitutions. The name, Pedagogy, may not figure very conspicuously in the older books of this department. But, short of the name, the thing is there. It is not altogether new, in substance.

Besides the thing itself, there is its quantity and its quality. In this respect, the quantity which has appeared during the last thirty years is novel to a degree. No thirty years in the history of the world ever produced such a mass of pedagogical literature. Then the quality of its thoughts, its methods

and its manner, give it the palm for novelty. No wonder the educational psychologists tell us, that "the greater part of the psychology written more than thirty-five years ago is now practically worthless from a teacher's point of view."[1]

And, as to the practical results, the President of Harvard has informed us, that no branch of instruction is taught now as it was thirty years ago.

This is the prime feature, which strikes me at first sight, in the recent portion of the pedagogical department; the literature is so very new. Far from having any connection with the old, it starts into existence with such abruptness as if a first principle of its being were to have nothing whatever to do with anything that went before. It does not join on with the old set at all. Whence it comes, (whether from a chasm of disagreement prepense with everything Catholic and Protestant, such as governed the world before, or from a private chaos of its own—a kind of pedagogical bewilderment;) I do not pause at the present moment to discuss. I merely note the gap between the present and the past.

Here is a book three hundred and two years old. It expounds pedagogy, the art and the science alike; and it does so with what seems to my limited ken to be accuracy, amplitude and an abounding wealth of erudition. It is calm and clear. I break through the spell of its wisdom and spirit myself away, across the unaccountable gap, to my acquaintance in this latter half of the nineteenth century. What do I find? My pedagogues are discussing the first elements of education; they are dissecting mind, memory and that strange thing called "a child." All the neighbors are rooting at the same elements, and seem to be quarrelling in a neighborly way. They are all proclaiming that they must stay where they are, till they get at the science of the thing; and they are simply positive that, until they get at the science, they can never get at the art. Meanwhile, there is considerable hubbub about everything that comes up, principles, ways and means.

If they are right, I am afraid that people must have been

[1] W. H. Maxwell, "The Literature of Education." *Educational Review*, vol. ii, p. 331.

somewhat premature up to this. If they are wrong, I fear that some other people are rather tardy. Let us see.

2. Pedagogy, or rather that broader idea, Education, was conceived 302 years ago, in the spirit of the following passage.[1] "I have just remarked," says the old author I referred to, "that we are turned aside from the path of Religion and Wisdom, when minds are not cultivated. That misfortune befalls us, owing to incompetent and unworthy teachers (*ab imperitis et improbis praeceptoribus*); owing to the condition of the schools and universities, when the ancient discipline does not thrive in them; owing to a preposterous order of studies, to one's companions, to poverty, to feeble health; owing to one's writings or books, when they have not been duly corrected or are tainted with some error, or when there is scarcely any correct method in them, and no principle of moderation or utility governing what they pretend to convey. We must begin then, with God's assistance, to treat this matter rather accurately." And he does treat it quite accurately and also abundantly, in every line not only of science, but of fine art too. He allows himself 1,011 folio pages for the purpose.

He and all masters of the art of education differ from the tardy moderns in one little point, not to mention five hundred great ones. They did not call their art "Pedagogy"! In that one point alone have the moderns done better than all former ages; it has given them a splendid start. Those old people jogged along on the dusty road of education, talking a very plain language; they spoke of the Method of Studies, the Conduct of Schools, the Virtues of a Teacher or Master, the Qualities and Defects of a Child. It requires only half a glance to see what a purchase it gives on the general mind to use now, instead of that common talk, the words "Pedagogy" and "Psychology"! I have an Elzevir book before me, printed at Amsterdam in 1645, containing, in 687 duodecimo pages, twenty-four *Dissertationes de Studiis Instituendis*. The authors from whom the dissertations are

1 Possevinus, S.J.: Bibliotheca Selecta, qua agitur de Ratione Studiorum in Historia, in Disciplinis, in Salute Omnium Procuranda; 1592: lib. I, c. 7.

taken, extend from Erasmus in the beginning of the sixteenth century to Sturm, Scioppius, Hortensius, away in the seventeenth century. Many of the writers are Protestant; none of the selections are very distinctively Catholic; and some are violently anti-Catholic and anti-Jesuit. But the titles all run on the groove, *De Ordinando Studio*, *De Ratione Studii* or *Studiorum*, *Methodus Studiorum*, *De Scholarum Ratione*, etc. Here and in divers other little points they are notably at a disadvantage; for they never used names which nobody can understand, to explain things which otherwise common sense might possibly have comprehended.

3. These names, Pedagogy and Pedagogical Psychology, have come to us from abroad, from Germany and France. And they have brought with them a family of novel ideas, hampered by no Immigration Laws. When a gentlemen like M. Compayré began his brilliant pedagogical career, as late as 1865, he could barely say more than that the word, *pèdagogie*, had at length become fixed with a reputable meaning in the French language; and, at a later date in 1882, he quotes with considerable relish the saying of a contemporary, whose appetite for the luscious delicacy is evidently as pronounced as his own: "France is becoming *addicted* to Pedagogy!" And, had his own contribution been needed to buy recognition for the suspicious looking article, he was not the man to be found wanting. Certainly, through his translator, Mr. W. H. Payne, he has contributed as much as any one to naturalize it in the United States. Inditing a translator's preface to Compayrè's *History of Pedagogy*, Mr. Payne formulates a request from his study in the University of Michigan, that we will please not be "squeamish," nor "object to the word Pedagogy on account of historical associations."

4. The ideas which come along with this new word into the field of common-sense education are of the most novel order. They are partly from France and partly from Germany. American talent seems to be in a luxurious state of embarrassment just now, as to which set of ideas it shall definitively take as it own. I am inclined to believe that

Germany is winning the day; because it is so very fresh and so new in its conceptions.

The French ideas are largely those which were adopted with such ardor by the new men at the end of the last century. They were English ideas. Everything that was English became the social and political fury of the time. The sensist Locke and the sceptic Hume were the fashion. And, since Great Britain has, even later still, been prolific in begetting great men who can disintegrate great things, from religion down to the commonest matters of plain morality, other fashionables have joined Locke and Hume, and help to rule the pedagogical *salon*. They are such as Mill and Maudsley and Spencer and Bain. Besides this Anglo-French school of the Revolution, there are the relics of the positivist school of Auguste Comte, equally addicted to the Revolution, but convicted of an unholy hankering after what it calls "common-sense" morality and religion.

The German will always dive deeper than the Frenchman and the Englishman. The French rationalist is too shallow, the English materialist too slow, to arrive where the German psychologist is revelling in his monads and his *ego* or *non-ego*. Who but a physiologist of Jena could penetrate the inner consciousness of a baby, and describe with force and effect "the development of the feeling of self—the 'I' feeling"? This is what Professor Preyer has done, who has received the specific mandate from science to identify himself with the infant during three or four years after birth, and also with the infant yet unborn. He has given us the data of *pyschogenesis*, which means the birth of a human soul by evolution during those early years; and so Physiological Psychology has been born of evolution during these last few years. Then, again, who but a German transcendentalist could put such creative force into an idea of his, that he should "construct" the will and senses of a pupil by the strength of the ideas he puts into him; nay, that he should construct the soul itself, by an "irritating" process of fitting ideas suggested in school? Herbart has done this, sailing into the child with a flood of light from the side of

mental "representations"; and Beneke has completed the work from the side of the teacher's representations, enwrapping the babe as in sunlight, and engendering it into a conscious soul. Theirs is "Herbartian Pedagogics," and "Mental Psychology."

The balance of power is nicely poised at present between the psychologists of the physiological school and those of the Herbartian school. The Herbartians are proclaiming with great glee, that "we are on the crest of an Herbartian wave." But the physiologists, who do not believe in figures of speech, except when they agree with those of arithmetic, have been massing their columns in force, from the time of Gall and Spurzheim down to Preyer and Wundt; and Dr. Stanley Hall, on this side of the ocean, has led a chosen brigade, armed with statistical tables, to capture, as he expresses himself, "the pedagogic phantom called the CHILD"; and, having thus mounted the CHILD in capitals, he pins the creature down in a laboratory for physiological "Child Study." The tribes and the nations are following their Nimrods bravely; and great is the slaughter of the innocents in the field of pedagogics.

5. Against these tendencies in education stands the Catholic conception. It is pretty well understood on all hands that in Catholic nations, and among Catholic populations, the whole idea of education rests immediately on the essential truths of Catholic doctrine. This defines with inimitable clearness, what a child comes into the world for; how it is constituted of an immortal soul and a corruptible body; how it has faculties, and, by the use of those faculties, makes for itself its own habits, that is, its virtues or vices; and how its studies and practices, both intellectual and moral, must all be directed from the possession of innocence to the acquirement of virtue, and from the fruit of virtue to the possession of God. The principles, the maxims, the very phraseology employed in the art of education, have all been derived from Christian doctrine and Christian philosophy. The spirit of the Catholic Church constructed the schools and the traditions of Europe, the teaching corporations and the teaching

Orders. The science and art of education and pedagogics have ever been a direct extension of Christian theology and ethics, exactly as ethics is an extension of metaphysics or general philosophy. And the very quintessence of the art of conducting schools has always lain where Possevino placed it, when he said: *De praeceptoribus id constat, quales sunt duces, tales fore ducendos;* "As the teachers are, so will the scholars be." Such has been the meaning and the policy of education, from St. Jerome, prescribing kindergarten practices for the little daughter of Laeta, to St. Thomas discoursing *De Magistro*, or disputing about his right to teach with William of St. Amour; and from St. Ignatius organizing modern education in the new era to Blessed De la Salle conducting popular education, and down to the foundresses of so many teaching institutes, which in the present century bear almost the entire burden of the Catholic school system.

The literature which reports faithfully this art and science of education, will constitute the first class of pedagogical works to be subjoined. The pedagogy which emanates from the psychological schools mentioned before will rank in the last class to be mentioned; for it is altogether too considerable in quantity, and is too much in vogue, to be ignored here.

6. Between these two classes, the Catholic and the infidel, there is a middle shelf; for between the two tendencies there is a *via media*. Neither Germany nor England began by repudiating the theory of education derived from Catholic ancestors. It was only with the advance of free thought, or private judgment, that their hold on sound philosophy grew weaker and weaker, the farther the generations wended their devious path from the Catholic source of their traditions. Their religious sentiment remained strong. Germany had its pietistic school of teachers, headed by Francke. England and New England were strictly religious; and all the old colleges have kept the religious, and even the monastic, cast of their constitutions till within a few years ago, if indeed they have as yet entirely lost it. Up to within the last thirty years, the hold of religion on education has been a decided

conservative influence; it is only now that, as soon as that hold was relaxed, it seems to have been immediately lost. But this did not sweep away at once the fund of traditional common sense or of Christian sentiment. And, though England does not seem to know where she stands at the present moment, with respect to the educational problem; and, though America is feeling about for something to pin her faith to, whether the goody-goody rationalism of France, or the out-and-out infidelity of transcendental Germany; an amount of excellent good sense still finds utterance in pedagogical literature, which, if gathered together, would be more than a vindication of every jot and tittle of Catholic practice and theory. It is making itself heard; and the religious sentiment is bemoaning its present hard lot and its worse prospects. Many a complaint is made, and many a criticism passed. Unfortunately, they are lost in the air; for, when people receive only a tincture of solid education, they attain only a tincture of intelligence; and they do not understand what is said; they go with the tide.

As an instance of this good sense and withal of its uselessness in the actual pedagogical campaign, I may mention the distress of divers serious writers, who are emphasizing the necessity of moral training in school, and yet are forced to dispute the propriety of touching the matter at all; they say they do not know how to go about it. They contend, as the result of their experience, that more harm than good results from broaching the subject of ethics in school; that it is difficult to speak of virtues and vices in presence of either sex alone; but that it is much more impracticable to do so in presence of both together, when the happy family is seated in the arms of co-education.

7. Here then is a middle shelf of pedagogical works, between the Catholic and the infidel. It contains the books which represent largely the traditional common sense of Christian people, who were divided, chiefly by the Protestant Reformation, from the fount of truth and life in the Catholic Church. The educational literature which is now circulating in our institutions, comprises this Protestant matter,

as well as the downright infidel style of production, which, I observe, even religious women are handling, while perfectly unconscious of what they are doing. To give the three classes short and appropriate denominations, I will follow the example which the editor of this REVIEW has set, in indorsing this whole department with the Latin word, *Paedagogica;* and I propose these three Latin terms: Sana, Non Sana, Insana. The terms seem apt in logic: positive, negative and privative.[1]

II. FIRST CLASS: SANA.

8. It will readily be noticed that the number of productions in this sound department of Catholic educational literature, is altogether out of proportion with the total number of publications in either of the other two classes, or even with the number published in a single year. The same appears to be the case in other countries, which nevertheless are rich compared with what our English Catholic literature can boast of. I have already touched upon the reasons for this. With us, education is conceived to be rather an art, than a topic to talk about. But a more special reason is, that our pedagogical science is chiefly incorporated in the life and traditions of religious teaching institutes, which transfuse both science and art through their own veins, and do not make a market of education, where salaries for teachers and royalties for books are the whole thew and sinew of a thriving trade. And this one fact, the embodiment of educational activity in a corporate institute, explains how it comes to pass that, while every theorizer, as solitary and irresponsible as a raiding guerilla lance, and deserving to be shot if caught, gets a whole chapter to himself in histories and cyclopædias, the labors of a whole religious Order, devoted for centuries to the work of education, are found to be summed up in a single chapter or article—single, because the work is so organic as to be

1 For some of the historical data here alluded to, I may refer to former articles in THE AMERICAN ECCLESIASTICAL REVIEW: "The Development of National Education," April, 1894; "Jansenism and Secularism," June, 1894.

indivisible, and only a chapter, because the art and the science can only be pointed at and labeled as a private heirloom. Indeed, a worthy Abbé, like Augustine Theiner, could make it a subject of accusation against the Jesuits, and the Abbé Maynard wrote a whole book to answer the accusation, that the Jesuits, when suppressed in 1773, left no Professors in Europe to take their place; on which fact the ingenious Abbé founded his accusation, that the Jesuits did not know how to teach, since they did all the Catholic teaching of Europe. It was the eminent success of the teaching Orders, of the Episcopal *petites écoles*, and of the Catholic universities, which pricked the men of the French Revolution into the life of theorizing and writing books, and then of devising the great modern machine of State secular instruction. And it is a like success now which, in the year 1893, cleared out of the infidel *lycées* of France no fewer than 34,000 pupils, and added to the private unauthorized schools 21,000 scholars.

We divide our books into the subdivisions: (1) The Principles and Methods; (2) The History of Education.

9. (1.) *Principles and Methods.*—Mgr. Dupanloup; "The Child"; published by the Catholic Publication Society. I presume that this book is an extract from Mgr. Dupanloup's excellent work: *De l'Éducation;* of which vol. i. is *De l'Éducation en général;* vol. ii, *De l'Autorité et du Respect dans l'Éducation;* vol. iii, *Les Hommes d'Éducation; par Mgr. Dupanloup, Évêque d'Orléans.* The first place may well be assigned to this educational work.

Fénélon, "On the Education of Girls." This little book contains elementary principles of education, common to both sexes; but it treats directly of what the name indicates.

Rosmini's "Method of Education"; translated from the Italian by Mrs. Wm. Grey; pp. 389. (Heath & Co.) As far as I can make out by the description, I am inclined to identify this book as a part of Rosmini's *Psicologia.* It has been greeted with high praise by the non-Catholic world of educational critics. Some point out that Rosmini worked

contemporaneously with Froebel; others that Rosmini was Froebel's predecessor in many of the principles and educational methods which have made Froebel famous; another says that it furnishes the genuine scientific foundation for the practices of Pestalozzi and Froebel. One remarks that the book goes far to solve the problem of ethics in the instruction of the young; and another notes that Rosmini does not fall into that weak sentimentalism which leaves a a child no opportunity to exercise patience and self-denial. All these, and many other such remarks about the pedagogical treatise of an excellent Priest, go to satisfy our mind that any Catholic book of instruction, if people could only be induced to read it, would win a ready approbation from their good judgment; for really they meet with nothing of the kind elsewhere. But I doubt very much whether Rosmini would ever have lighted on a translator in Mrs. Grey, who is a Protestant lady closely connected with the movement in Great Britain for the higher education of women, were it not that his Psychology is new and unsound in its tenet of innate ideas. This, however, will scarcely detract from its immediate pedagogical value in the hands of those who use the book.

"The Twelve Virtues of a Good Teacher, for Mothers, Instructors and all charged with the Education of Girls"; by Rev. H. Pottier, S.J., translated from the twelfth French edition; Benziger Bros., 1890. Père Pottier says: "This little book is really an adaptation of 'The Twelve Virtues of a Good Master,' by Blessed De la Salle . . . We have modified it, having due regard to the difference of temperament, character, early education etc., which is usually found between the children of the two sexes, and also in the persons charged with their education . . . Blessed are those children whose teachers practice 'The Twelve Virtues of a Good Teacher,' and more blessed still are those teachers themselves."

The "Spirit of Education," by the Abbé Béesau, translated by Mrs. E. M. McCarthy; published for the translator by C. W. Bardeen, Syracuse, N. Y., 1881; 325 pages. From

what I see of the little book, and the episcopal approbations given to the original French edition, I cannot but form a high idea of it. Hence I am a little startled at the remark made by the translator, that "she offers to the English-speaking public a work which is Catholic, *yet unsectarian* and universal"! I suppose the phrase has been conceived in the spirit of injudicious advertising.

"Practical Notes on Moral Training, especially addressed to Parents and Teachers," with a Preface by Father Gallwey, S.J.; Burns & Oates; 192 pages. This manual is considered by all to be a golden little book.

"The Management of Christian Schools, by the Brothers of the Christian Schools"; P. O'Shea, N. Y., 1893; 254 pages. It exhibits the whole organization, as far as set rules can show it, of Blessed De la Salle's system. This book contains, besides, "The Twelve Virtues of a Good Master," according to the venerable founder, explained by Brother Agathon.

The next work, which I suppose I must include in the list, belongs to a series which will find a place in our next class. I hope the day will soon come, when it will find a series of Catholic pedagogical works to fit into, meriting more unqualified esteem than the set to which it now belongs.

"Loyola and the Educational System of the Jesuits," by the Rev. Thomas Hughes, S.J.; Scribner's Sons, 1892; 298 pages; in "The Great Educators' Series." The words of the preface state: "The object aimed at has been to indicate the chief traits which may be suggestive in the development of pedagogical science." As I do not wish to fill our pedagogical list with books on Jesuit methods, I merely refer to the foot-notes and bibliographical appendix of this work, where divers books of one kind or other are indicated.

Cardinal Newman published several distinct treatises of great value: "The Office and Work of Universities, or University Teaching considered in a series of Historical Sketches"; "Lectures and Essays on University Subjects, or University Teaching considered in certain portions of its Subject Matter"; "The Scope and Nature of University Ed-

ucation." Several of these are gathered together in the late complete edition of his works, under the title of "Idea of a University."

Cardinal Manning and other Catholics of note contributed articles, during many years, to the *Dublin Review* on the university and college question, the particular phase of which was English; but the general bearings, with the accompanying erudition, are of the highest general value. As a separate work of his I have only the following:

"National Education," by Cardinal Manning, 1889; Burns & Oates. This small book contains a number of pieces written by His Eminence on the political and legal aspects of the anti-Christian movement in Great Britain, and he collates results, some of them borrowed from the United States, of the working of the secularist system. In this respect, several of the papers contain excellent information on the subject of moral training and secularism.

"Education and the Higher Life," also, "Things of the Mind." These two books contain the reflections of His Lordship the Right Rev. J. L. Spaulding, D.D.

If any one wishes to enjoy the poetry and pathos of the Christian idea in the education of the young, to contemplate with a prose-poet the privileges of childhood before God and man, in short, to study the aestheticism of Christian faith, we must refer to Kenelm Digby's *Mores Catholici*, or "The Ages of Faith"; and again, to his *Compitum*, or "The Meeting of the Ways in the Catholic Church." In the former work, children and schools and universities come in for their share of historic and poetic justice under several of the Beatitudes. In the latter, they are special "ways" meeting in the unity and vigor of faith, and are treated under appropriate headings.

"Paganism in Education," from the French of *Le Ver Rongeur des Sociétés Modernes*, by the Abbé Gaume; John Murphy, 1852; 279 pages. The spirit which animated the Abbé Gaume was praiseworthy; he desired to have more favor shown to the Greek and Latin classics of the Christian Fathers. But his thesis was ill-conceived and ill-proved,

when he undertook to run down, with many a pedagogical misconception, the use of the non-Christian classics. His work called forth a number of replies, all of which evince the same Christian spirit as his, but a much better understanding of the subject. I consider that the ground covered by these works, in reply to the Abbé Gaume, is vastly wider, and more scientifically surveyed, than the whole mass of loose and crude matter which appears in the Reviews, with respect to the higher education in American colleges and universities. Among the works published by the Abbé Landriot, afterwards Bishop of La Rochelle, by Valroger and others, I will signalize the two following with which I am best acquainted, and the names of which recommend themselves: *Des Études Classiques et des Études Professionelles, par Arsène Cahour, S.J.*, 1852, and *Des Études Classiques dans la Société Chrétienne, par R. P. Charles Daniel, S.J.*, 1853. The latter is a model of educational history; the former, a fine specimen of pedagogical analysis.

For the curiosity of the thing, and the suggestion it may convey, I will mention that Pères Nadaillac and Rousseau, S.J., have published lately a small work, *Les Jeux de Collège;* 3me edit., 1891; p. 222. This item is of consequence in view of significant facts, which appear in different localities. One fact is that people cannot get pupils or students to play any longer; and the circumstance is connected with the precocious immorality which infests those institutions. Hence they clamor for gymnastics and exciting, factitious kinds of games, which, as Frederick Harrison satirically terms them, have become "the sheet-anchor of morality." The educational crisis becomes more acute, when not only the scholars have lost their simplicity, but, as I noted before, the teachers dare not touch on anything moral or ethical during their classes. Catholic institutions do not labor under this burden of corruption.—The other fact is the brutality of the "savage school boy." Lately, this has been given full swing by the ingenuity of professional charlatans, who have twisted natural healthy games into a scientific mimicry of gladiatorial savagery and pugilistic rowdyism. And yet the neces-

sity for some sheet-anchor of morality is so imperative, that the college dons look out of their windows with some satisfaction at the "pluck" of the "gentlemen"!

In the course of a painful controversy, which is ever cropping up in England from the side of self-constituted critics of convents,—a small agitating party of men and women, who have never anything but tacit praise for secularist or State education, nor anything but carping criticism for their own excellent conventual institutions—there occurs, from time to time, some useful observation made by the overtaxed patience of the rest of the Catholic body. One person asks whether, if we have to *re-consider* the whole question of education, we had not better do what has had to be done in some matters of science, "retrace our steps and return to the wisdom of our ancestors?" To this another replies in terms which claim a place in this list:[1]

"Many mothers are asking for advice concerning the education of their daughters; will they allow me to suggest to them, that they seek it in the works of the first Fathers of the Church? They will also find very solid and useful instruction in the following authors: Rev. P. Franco, S.J., *Direction de l'Enfance;* Père Félix, Some of his Conferences; Comte de Maistre; Bautain, *La Chrétienne de nos jours;* L'Abbé Dauphin, *De l'Éducation; La Vie de S. Paule*, par M. L'Abbé Lagrange, Vicaire-général d'Orleans; Ozanam; Balmez; De Bonald; Fénélon."

For the philosophy behind all sound education, I must refer to the list of philosophical works, included in this "Priest's Library." But I take pleasure in noting particularly a study of the question from the side of Social Science, *viz.*:

"Studies of Family Life: A Contribution to Social Science," by C. S. Devas, M.A.Oxon.; Burns & Oates, 1886; pp. 275. Special attention should be paid to Parts ii and iii: "The Christian Family," and "The After-Christian Fam-

1 The *London Tablet*, August, 19 and 26, 1871, pp. 239, 269: "The Education of Girls," "Catholic Education."

ilies." In the latter part, the Irreligious French Peasantry the North-Eastern Americans, and the English Laborers are considered.

I reserve for the last place a book mentioned in an article of this REVIEW, and declared to be "out of print":[1]

"The Spirit and Scope of Education"; translated from the German of Dr. Stapf; published in Edinburgh by Marsh & Beattie, 1837. Brother Azarias notes that the book is highly philosophical in its treatment of the relations of teacher and pupil; its psychological analysis is natural and simple; above all, it is imbued with a truly Catholic tone. But the note he adds, "Out of print," will suggest some comment further on.

10. (2.) *History of Education.*—And the first book that commends itself, under the head of history, is a book not yet in print under an English guise: Stöckl's *Lehrbuch der Geschicte der Pädagogik.* The first volume of Dr. Stöckl's "History of Philosophy" is now in English. His "History of Pedagogy" is waiting for a translator. I take the notice of it from the same article of this *Review.*[2]

The *Dublin Review*, commenting on the idea of a "Great Educators' Series," expressed a hope that St. Benedict might find a place in it. We might express the same hope for a dozen other historical figures. But, until those come forward who can speak of their traditional systems from an inside knowledge of the respective institutes, we must be content to see the subjects treated by outsiders and non-Catholics, or, as is more usual, to see them ignored altogether. In the meantime, St. Benedict and several others stand out with a due aureola of educational glory in the two following works, which cannot be recommended too highly:

"Christian Schools and Scholars; or, Sketches of Education from the Christian Era to the Council of Trent," by T. A. Drane, a Dominican nun. The second title indicates

1 THE AMER. ECCL. REVIEW, vol. ii, 1890, p. 195; article by Brother Azarias on "Gabriel Compayré's History of Pedagogy."

2 *Ubi supra*, p. 196.

precisely the character of the work. It is not a History of Education; nor a History of Pedagogical Methods. But it runs on in a happy vein of narrative, with much of the original coloring derived from authentic sources. Similar features characterize the following great work:

"The Monks of the West," by Montalembert. The distinguished writer's scope is not educational; but, of course, it includes educational progress. And never are essential principles of the Christian idea more clearly discernible, than when we are looking at the living persons who embody the principles.

Of Ireland, in particular, we have the recent scholarly production of Bishop Healy, on the "Schools and Scholars of Ireland." The education of Western Europe depended for several ages on the monastic masters of the Green Isle.

Add, in the same sense, "Lingard's Anglo-Saxon Antiquities."

The Lives of founders or foundresses of teaching Orders serve to portray the working of educational zeal at special epochs. I note the following:

"Life of St. Charles Borromeo," 2 vols. Burns & Oates, 1884; from the Italian of Giussano.

"Life of Catherine McAuley," by a member of the Order of Mercy. American edition, Sadlier, N. Y., 1866. Chapter xx will be found instructive on the matter of education.

"Life of Mary Ward," by Chambers. Quarterly Series. Some instructive points about the development of convent education may be gathered from this work.

"Life of Ven. Sophie Barat, Foundress of the Congregation of the Sacred Heart," by the Abbé Baunard. An exposition of the Constitutions of this teaching Order contains principles of adaptation to the present century.

"Life of Julie Billiart," foundress of the Notre Dame Sisters of Namur.

I am at a loss for a work on the Ursulines; also on Blessed Peter Fourier, from whose institute of Canonesses Regular issued that of the Congregation de Notre Dame, first established at Montreal.

I desiderate many others, likewise. But leaving this historical shelf as I find it, I will only mention in the last place a book noticed in the article of this REVIEW, quoted before.[1]

"Life of Bernard Overberg," translated from the German of Krabbe, by the Passionist, the Hon. and Rev. George Spencer. Derby, Richardson & Son, 1844. Brother Azarias adds: "Overberg (1754-1826) was a devoted priest, rector of the seminary of Munster, and head of the Normal School. He was one of the greatest educators of his day. . . . . It is out of print."

II. NON SANA.

11. This division will contain those works which report, in some little degree, the theory and practice of our ancestors in the matter of education, with the additions of useful experience on the part of persons engaged in teaching. The books subjoined do not rank in the foregoing class, because the basis of true religion is wanting, and therefore there is wanting also the basis of effective moral training. The people who write these books may be well-intentioned enough; but their intentions are so frustrated by the practical difficulties of bringing up the young in virtue, that a writer has just now said truly:[2] "We have lost faith in direct efforts to teach morality. The 'virtuous maxims' and moral tales, upon which our fathers so fondly relied, have disappeared from our reading-books. For a decade or more we have rested in the idea that character training must be unconscious for the most part, depending on the general effect of a teacher's personality and the discipline of a school life. . . . Now, a change is pending: knowledge is no longer the great aim in education; it has not brought us the kind of power we need, the morality we must have. The ground rocks under our feet, and we talk of the necessity of developing a new virtue, 'civicism,' of cultivating patriotism and

1 THE AMERICAN ECCLESIASTICAL REVIEW, vol. ii, 1890, p. 194.

2 A. E. Kellogg, Lowell High School, San Francisco; *Educational Review*, November, 1894, p. 347.

altruism in order to be saved." The writer very properly slurs over the notion, that every salaried teacher has a "personality" worth imparting; and he proposes a new nostrum: "The contents of good Readers."

In this class I will include also, out of mere courtesy, various historical productions, such as Von Raumer's and Compayré's. The only reason why I do not relegate them to the next class of Insana, is because they profess to contemplate and treat of historical facts; and somehow, with all their blinking and squinting and playing at "blind man's buff" with history, some facts do stand out in their pages; and a critical reader does get a glimpse, in spite of the authors, at some lines of historical progress in education, albeit the lines are made crooked enough in such pages.

12. *Principles and Methods.*—Some ten years ago, I took an armful of those pedagogical guides, which are published in such estimable quantities for the public school teachers of the United States. Among the first which I perused was one that contained plenty of good common sense, resting, no doubt, on personal experience in the old-time system of teaching, and evidently recording the practical intuitions of sensible people, who knew not only how to establish things originally in this country, but how to establish their households too. There were, as far as I remember, few of those notions which infest the later kind of books and systems. But, as I went on to other books, I found them largely repetitions, decoctions and chiefly dilutions of the same ideas. Probably, the success of some earlier publications had brought a new trade into the market. Just to suggest the names of the class I refer to, they were probably Page, Baldwin, Abbott and such like. Whether this stress of educational wisdom has continued to flow these last ten years, I cannot say; I know its spring of common sense has dried up considerably. And my own thirst at the time was soon slaked. Its strength lay in good prosy maxims.

Noah Porter, of Yale, deserves commendation. Two of his books are: "American Colleges and the American Public," and "Books and Reading." However, in many matters,

such as reading, and the liberties tolerated in school and college life, standards of the class which President Porter belongs to could never be those of a sound Catholic education.

Henry Barnard, editor of the *American Journal of Education*, is a type of the old sensible moderate gentleman. But it was his misfortune that, like any mere journalist compiling large issues of a periodical, he could only copy. And yet, in copying from the classical writers, such as Von Raumer, his good sense rebels sometimes; and he excuses himself to an American constituency for breaking off in the middle of libelous accounts of Romish systems, etc. A separate work of his may be seen, consisting of a collection taken from his Journal, "Barnard's Memoirs of Teachers and Educators in Germany." It calls for no distinctive comment, besides what I have said. I do not pretend to know how it came to pass that his old and well established Journal had to be commended to the charity of his pedagogical friends, a couple of years ago. I suspect he belongs to an extinct species.

"Principles of Education," by Malcolm MacVicar; Ginn & Co., 1892; pp. 178. I insert this work as a solitary specimen of ethico-pedagogical doctrine. I am far from commending that indifferentism of courtesy with which well-meaning writers state sound and unsound hypotheses, as if they were equally respectable. The book, however, is an example of what might be taken up by a Catholic philosopher; unless he should prefer, what I think more desirable, to write a little course of ethics, and merely run his theses out into educational conclusions or *scholia*.

MacVicar, as his name indicates and his position too, that of Chancellor of the McMaster University, Toronto, is a Scotchman of his native school, which comprises men of good sound views, very acute in philosophical analysis, and not given much to flashy novelties. The English school of writers, as represented by a responsible man like Mr. Fitch, or by Quick and Thring and men of the Dr. Arnold type of thought, are a conservatory of good educational thought. In the matter of morality, their anchorage is religion, at least, in a general

way. The mention of Mr. Fitch suggests the question of Kindergarten literature; for the last report of his which I have read has some excellent things on the subject.

12. The kindergarten has run to seed, in practice-culture and in book-culture alike. I have noticed a declaration made by an American educational authority, that everything is running now to kindergardening, in the common school, the high school, the college and the university. Like the mania which is running wild in some countries with the lecturing chairs of universities, where, in order not to be "pedantic" or "scholastic" in their courses, the lecturers descant on the Aesthetics of the Theatre and the Ethics of the Novel, and the Beau-Ideal of the Dance, a special fury has seized on our pedagogics, and, in order to be "interesting," the pupils and scholars and students are made to play, and look at pictures; they are asked to open their eyes and ears, to apply their fingers and touch for themselves, and so to receive the pedagogical influences gently and suavely; they should not run the risk of a headache by poring over books; and, in fact, they scarcely do look at a lesson out of school. The representative of the London School Board at the Chicago Exposition, told me of the fight which that Board made against the tendency; and how, after seventeen years of conscientious struggling, they were now practically defeated; and they were defeated, not by any wild theories about the kindergarten, but by the inevitable results of that department conducted apparently in its proper time and place. The children, he said, after being brought up on kindergarten pulse, could not be got to relish any other kind of diet. If they did not get something for their fingers to be "fiddling with," when they ought to be learning their lessons instead, they simply left school and went to work.

Mr. Fitch, in the last report which I have read[1], shows that whatever is "true and wise in the Froebelian and Pestalozzian philosophy is applicable to both (lower and higher) classes of teachers and to children of all ages. Attempts to

1 Report on Training Colleges, *London Tablet*, Sept. 16, 1893, p. 474.

treat the kindergarten as a separate institution, having aims and methods of its own, different from those which should prevail in other schools, have often in America and Germany proved unsuccessful."

The literature which has helped to start this extravagance will come in when I speak of certain authors in the next class. It will then be enough to indicate some marks, by which the value of books may be estimated.

Meanwhile, I see an important consideration of economy involved in a right appreciation of kindergarten pedagogics. Not only will the library shelf remain free for more useful works, but the school purse will be exempt from a needless drain for expensive "knick-knacks."

14. As to Cyclopedias of Education, I may mention that of Kiddle & Schem, New York, 1877, till we get a better one, like Stöckl's. The dictionary of Kiddle & Schem's is in a single large volume. Its views seem to be liberal. There may be a later edition by this time.

There are educational Periodicals, of which notice should be taken here. The school world is overrun with them; and I suppose there is scarcely a convent now, which does not take one or more of them. At least, there is reason why the convents should know something of them, with 188 educational publishers pressing on the siege, and over 7,000 different kinds of school books, by divers authors, serving the publishers as so many reasons for establishing periodicals to advertise the books. To be sure, there have been several publications of what is called "high grade" standing. But Henry Barnard's, as I noted before, went over on to the list of worthy charitable objects, some two years ago. The *Academy* languished and died. The *Educational Review* seems to be thriving at its advanced age of four years. I find it a highly useful magazine for learning what is going on—just as useful for a critic as it is absolutely useless for any practical or theoretical purpose, in any college or academy under the sun. For, like an educational *Forum*, the good it contains here and there is duly neutralized by something elsewhere. But to the meteorological observer it presents

an engaging view, with the flotsam and jetsam of the wreck of Christian thought and practice floating over the crests of its waves, as the flood of wisdom rolls by, the ten months of each scholastic year. I may quote from it at once a suggestive appreciation of the school periodicals afloat.

In an obituary notice of the *Academy*, just defunct, it delivers itself thus:[1] "One of the very best educational journals published in the English language—*The Academy*, edited by Mr. George A. Bacon of Boston, has suspended publication. . . . . High-class educational magazines and papers are lamentably few, and no one of them can well be spared. Several score of the wretched periodicals that bind teachers down to personal gossip, wishy-washy 'pedagogy,' and more or less dubious 'methods of teaching,' could profitably be exchanged for one *Academy*. It was conducted on a high plane, with intelligence and courtesy," etc.

I would beg to emphasize what might come with an ill grace from our intelligence and courtesy: "Wretched periodicals," "wishy-washy pedagogy," "more or less dubious methods of teaching."

In the last place, I will put next to periodicals the Annual Reports of the Commissioner of Education. Reports, as such, are useless, except for the statistician; where they go out of the range of mere statistics, they may also serve the man who wears the same color of glasses as the reporter. Reports of what are called "Teachers' Conventions" will serve only the man who wants to have every idea that enters his head knocked out by its contradictory there and then. But there is an eclectic department in the Commissioner's annual Education Report, which is of considerable value. With an impartiality, which is at least sufficient, if not entire, Mr. W. T. Harris, the present Commissioner, selects from all quarters what he considers representative views on every live issue. I refer to the chapter, entitled: "Current Educational Questions"; and, elsewhere too, more specific questions receive a similar degree of attention. If we examine

[1] October, 1892, p. 307.

the various statements, and compare them with Catholic principles, we receive the general impression that there is not a single interest of sound education, in the line of Catholic tradition and practice, which does not find the clearest statement in its behalf from eminent men in other countries, and from men in divers positions of prominence throughout the United States. If a question that is expressly Catholic does not stand out in its true light here, that does not seem to be Mr. Harris' fault: he takes what he finds published about us; and that does not usually come except from self-constituted exponents of what they think is, or what they should like to imagine that they see.

15. (2.) *History of Education, or of Pedagogical Methods.*—The story of education, as commonly rehearsed, has two or three origins. There is Jansenism in France—that holy sect, a martyr to the cause of everything noble, high and pure. The English writers on education, like Messrs. Courthope, Bowen, Oscar Browning and others, sing a sacred dirge over its grave; their domestic tastes lead them that way; because Jansenism was a Catholic Protestantism, and above all it was anti-Jesuitism. There is Von Raumer and his class in Germany, who form the classic basis of German *Pädagogik*. Their historical utterances are chiefly noteworthy for the display of teeth, whenever and wherever mention occurs of the Catholic Church. There is the present infidel rationalism of France and other countries of Europe, which is chiefly a trade in the interests of State secularism. This is represented very fairly by a book, which has been translated for American schools, The "History of Pedagogy" by Compayré.[1]

I cannot say that this History has been improved by its translator and annotator, Mr. W. H. Payne, at present chancellor of the University of Nashville—a gentlemean who, I believe, does not mean ill, nor all that he says, nor what he omits.

1 There have appeared several critical articles, on the subject of educational histories, in the pages of THE AMERICAN ECCLESIASTICAL REVIEW, from the pen of Brother Azarias; on Compayré, vol. ii, p 180; on Painter, ibid. p. 326; on James Johannot, vol. iv, p. 241.

A sufficient explanation of what the translator contributes is found in one qualification, which he shares with the author, a dogmatic ignorance, that wraps up in sweeping phrases what absolutely it knows nothing about—all history, outside of a little circumference being wrapped in a Cimmerian darkness to its limited vision. But the book itself, which he translates, has many other distinguishing qualifications, which have won for it pedagogical renown. It is a campaign document, belonging to the State-school pamphleteer type, part of the equipment of war for keeping the infidel *lycées* still going, while their inefficiency and immorality are ever breeding imminent dissolution. Père Charles Daniel wrote his little book, *Les Jésuites, Instituteurs de la Jeunesse Française*, to correct Compayré's wholesale libels in one direction; others, I doubt not, have corrected other libels. But that makes not the least difference in a political campaign; anything is lawful there that is possible; and what is so possible for a gentleman of modern culture as a libel?

Just see how these things go! Payne tells us in his Introduction to the book: "Some years ago I read *with the keenest admiration*" the first published draft of the present work; "and it seemed to me a model, in matter and method, for a general history of education." Mr. F. V. N. Painter, who was invited to contribute a volume on the history of education to the Appleton Series, tells us in his preface, 1887: "It was in the University of Bonn, nearly four years ago, as I sat before an alcove of educational works and leisurely examined the *admirable* histories by Raumer and Karl Schmidt, that the thought and purpose of preparing this work were first conceived." And so it goes on all round—"admirable," "with the keenest admiration,"—on the part of even the writers who are supposed to know; and what must be the enhanced effect on the meek intelligence of the young ladies and gentlemen of the normal schools! Dr. Romanes tells us of a rhyming parrot that sang: "Four and twenty blackbirds, baked in a pie!" I have thought that parrot was happier than some educational repeaters I know of; for he and his kind do not learn their lessons from one another; or, if they

did, their "four and twenty blackbirds" would get into as pretty a pie, before the latest parrot got his lesson by heart, as the monk and nuns, the Papacy and the Church get into, with these singing troubadours.

An effort has recently been made, in the United States, to have educational methods treated on their own merits, without that bigotry and fanaticism which poisons all history on the continent of Europe. This effort may possibly start a new fashion, which certainly has a fair field ahead of it, for the mere novelty of being true. Nay, even in some parts of Europe, religion in all its phases has become such a mere antique, carrying with it the parasite of bigotry, that the *Monumenta Germaniae Paedagogica* called for historical truth wherever it could be found, though it came from the Vatican and even from the archives of the Jesuits, who have contributed four volumes to the monumental series. Taking this very work as a model of unbiassed erudition, the little volumes of the Great Educators Series are being drawn up (Scribner's Sons, New York). They are under strict supervision, as regards "sectarian" or "unsectarian" matter; and they do pretty well. If the remaining volumes, yet to appear, are as thoroughly quarantined, they may pass the health officer. Since the example of encyclopaedias shows us what comes of having Catholic personages portrayed by others than Catholics, I took occasion to throw out a remark to the editor about the propriety of providing accordingly. He took the suggestion kindly, but I see there are only three Catholic personages in the whole series: Alcuin and Abelard, besides St. Ignatius Loyola; and, of the two former, one is treated by a Professor of the Presbyterian College of Princeton; the other by a rationalist, Compayré. As far as the direct subject is concerned, the adjustment of Compayré as biographer to Abelard, the hero, suits well enough, for Abelard was only an unbalanced heretic. The volumes so far published, besides the one entered in the former class, are the following:—

"Aristotle and the Ancient Educational Ideals," by Thos. Davidson. This gentleman is as correct as any one well

could be, viewing things with his good sense, and, besides, having nothing whatever to do with Christianity in the chapters of the book.

"Alcuin and the Rise of the Christian Schools," by Andrew F. West, Professor of Latin and Pedagogics in Princeton University. The title is a misnomer. Christian schools did not rise after Alcuin, nor with him; they had been steadily constructed during four centuries previously. But it is the modern thesis about Alcuin and Charlemagne, that European education owes its origin to them; whence it is inferred that education was from its origin a State institution, founded by an Emperor; and therefore it is nothing new to-day, if the State resumes what pertained to it from the beginning. In all this, there are only two errors. One is the falsehood of historical ignorance, for the Church had begun Christian schools before the Roman Empire ended. The other is the fallacy of a political impossibility; for there was no State in Charlemagne's time to correspond to the present atheistic State; all the States in the Middle Ages were strictly Christian, intimately united with the Church. Professor West talks at random, but with considerate brevity, of all the time before Alcuin; the epoch itself he embroiders with some funny notions about Charlemagne and Alcuin resisting the Pope, in the matter of image-worship and idolatry (chap. iii, at end). Happily, his language is too vague and his erudition not intrusive enough to make much difference.

"Abelard, and the Origin and Early History of Universities," by Gabriel Compayré. According to the programme, rationalism is muzzled here; still, its ignorance growls sullenly. It makes Abelard out to be the founder of the Paris University. It begins the book with that contention, and proves the thesis, among other arguments, by the following from Cardinal Newman: "The name of Abelard *is closely associated* with the commencement of the University of Paris." Therefore this distinguished logician concludes that "Abelard has been, and should be, considered as the real founder of this university, which served as model and proto-

type of most of the other universities of the Middle Ages." Any heretic will do, provided only the Church be ruled out from having organized university education; just as Charlemagne or any autocrat will do, to rule her out from having organized education at all.

I might have included in this second class of *Paedagogica non sana*, the literature which comes direct from Jansenists of the first generation. I think some of it has been translated at one time or other into the English language, as from Nicole, or Madame de Sevigné. It was the Puritanism or disguised Protestantism of Jansenistic Catholicity that gave this literature some standing in England. But the Catholicity lingering under the Protestantism lent some of that charm, which hangs about all our literature, and presents such a refreshing contrast, as of leavened bread, to the heavy materialism outside of the Church. The well known work of the Jansenist Rollin, Rector of the University of Paris, went through various editions in English; it is entitled: "The Method of Teaching and Studying the Belles-Lettres"; in 3 volumes. The latest edition which I find among those on the shelves is dated London, 1810. And thus, without its permission being asked, the Jesuit *Ratio Studiorum* obtained a free pass into England; for, as Quérard observes in his bibliography: "Rollin, *without saying anything about it*, translated the *Ratio* for his *Traité des Études*." Now let no one bring this up as a manoeuvre of the Jesuits, that they got their hand in under the silken glove of the Jansenists!

IV. THIRD CLASS; INSANA.

16. As we are not deeply interested in the premises that contain the *pædagogica* labeled *insana*, I will pause no longer to inspect them, than will suffice for purposes of future identification.

First, it is to be noticed that this class properly began to be, when Rousseau and the encyclopædists of the French revolution threw all education into the mould of an irreligious naturalism and a superficial knowledge of everything, with a profound hold on nothing. The Revolution formu-

lated the tenet that, instead of "those delirious Christian conceptions of God, religion and morality," the basis of true education "according to nature," should be anatomy and physiology. And, since then, the most prolific progeny which pedagogics has ever bred, is that which owns Jean-Jacques Rousseau for its original father. And, not only pedagogics, but many other lines of intellectual decadence come diverging from the naturalism, which his influence projected on the world.

Secondly, the materialism of Locke became the basis of a new psychology, which is no psychology at all; since there is not, and need not be, any soul, properly so called, in that school of philosophy. The English psychology agrees ultimately with the new school of German physiologists, who with considerable impertinence call themselves psychologists, when they have nothing whatever to do with a soul—as they know perfectly well. I think Mr. Harris' summary quite correct, when he places the two schools, the English materialist philosophers and the German physiologists side by side, as the complete hierarchy in philosophy which governs a sensuous and corrupt system of pedagogics: "Locke," he says, "and his widespread school of psychology, together with the physiological psychologists, from Gall and Spurzheim to Broca and the school of Wundt and Ferrier."[1] And he considers that all the good which can possibly be elicited for pedagogical purposes from the writings of such schools, is comprised in "many hints for pedagogics as regards hygiene and pathology," that is to say, data for the new religious cult, called Physical Culture, which makes a god of the body and its comforts; since there is no higher ideal left in human life than to become a good-looking animal. This school has been imported into the United States by some advanced educationalists, headed by G. Stanley Hall, who have introduced the psychological laboratory to dissect what President Hall calls "the pedagogic phantom called the Child"!

1 *Educational Review*, vol. I., p. 10.

Thirdly, there are the positivists, a school instituted by Auguste Comte to make a stand against the materialism of Locke. These rest such pedagogical necessities as religion and morality on what I called before a goody-goody ground of common sense or rationalism; and so they can talk at their ease in a religious vein, and in a nice moral way; but it ends as it began, in talk; unless it goes a little farther, and, finding that talking about morality in the class-room does more harm than good, it drops the subject with regret.

Fourthly, there are the German psychologists of the idealistic sort. The soul is begotten by its ideas, or "representations"; or, at least, its faculties are so begotten. Herr Herbart leads the way. And the principal charm, which promises this school a long life, is the length of time it will take before any one understands what it means. So at a time when men, above all things, want occupation, and are happy to be salaried for it meanwhile, I believe the Herbartian school is engaged for a good term of pedagogical enterprise.

Though I have thus marked off the departments in the asylum of the *Insana* with some broad and liberal lines of chalk, it is quite another question to identify any given pedagogical individual, as belonging to one department, and not to another. The inmates move about pretty freely in the halls. There is Mr. Herbert Spencer, that St. Thomas Aquinas of British thought to-day, for the position he holds—howsoever he got it. He is a lineal descendant of the sensist Locke; he is a positivist, as if he were a true-born Frenchman of the Auguste Comte school; he is an agnostic, following in the line of the Scotchman, Sir William Hamilton; and, if he is not an idealist with the Germans, I believe it is not his fault, but nature's, which denied him the logical faculty to follow them. If a man does not know his own pedigree, I do not feel called upon to rehabilitate his ancestry and locate him. There are men, like Oscar Browning, who belong to the University of Cambridge, that glorious cradle of University Extension; and they have traditions of their own and keep them. Hence, when they perpetrate their traditional notions, we need not

accuse them of mendacity, but only of fidelity. Nor have I any more grievous charge against the Scotch nominalists, like Bain. As the covenanters in times of yore fired their charmed sixpenny-bits at the "papist" Pretender and his party, to overcome enchantment with charm, so their descendants may be permitted to discharge their sixpenny monographs, besides some heavier projectiles, at everything sensible, sound and reasonable in nature and Christianity.

I take them all as I find them; and I proceed to indicate some signs or marks, which lie on the surface of pedagogical literature—some of the phrases which belong to the cant of novel psychological education. I just select some of the more obvious terms, which will serve to characterize and stigmatize at once, either the book that uses them, or the book about which they are used. To mention all would be as impossible, as to catalogue the phrases of strange, foreign and artificial English in the pedagogical style of to-day, which makes one uncertain whether he is reading some provincial jargon, or an Anglicised German, or a special stylistic nostrum savoring strongly of grammatical ignorance. As the *Educational Review* said recently: "It is not a pleasant confession to make, but the American teacher cannot write good English; that is, the average teacher cannot. The *Educational Review* receives scores of manuscripts every month, not a few of them written by teachers of more than merely local reputation, which, if printed, would ruin the reputation of their authors forever."[1] And the same Review says many other unpleasant things in the same place, which I have quoted elsewhere in this REVIEW.[2]

Hence, to characterize the infected books, whether of this last class, the *Insana*, or the foregoing class, the *Non-Sana*, I shall take but a few current phrases, which belong to this nondescript mass of systems from the kindergarten up.

1 *Educational Review*, December, 1893, p. 514–5.

2 THE AMERICAN ECCLESIASTICAL REVIEW, April, 1894, p. 255–6: "The Development of National Education."

V. SIGNS, BRANDS AND EAR-MARKS OF THE TWO LATTER CLASSES.

17. Some one speaks of Rousseau's *Emile* as "the source of social, political and educational ideas that advocate a *return to nature.* It is the most radical work of the kind ever written, and not only gave the primary impulse to Pestalozzi and Basedow, but set all Europe on fire, and probably did more than any other book to bring about the French Revolution. No book is more helpful than this to provoke original thought, in regard to the ground of educational theories."

Another says with approbation: "Froebel may be regarded as one who worked out with great minuteness a particular part of Pestalozzi's teaching." With which another chimes in, cataloguing the *educational reformers:* "The educational reformers were Bacon, Ratich, Comenius, Rousseau, Pestalozzi, Froebel and others, who laid the foundation of *recent tendencies and methods.*" In such galleries of "reformers," no distinction is ever made between talkers and teachers and agitators and "dummies," brought in only to fill up.

Some one betrays the intense and broad Christian view which he entertains of life, when he says of Froebel's methods that they "lift all educational work from narrow, merely utilitarian standpoints to an intensely and broadly Christian view of life."

"Empirical psychology"! "The mental development of the human being"! This latter phrase is used now in connection with Preyer's work, which "studies the infant in the process of getting his sense developed; then comes the study of the development of will." "The special object of the book (one of Preyer's) is to initiate mothers into the complicated science of *psychogenesis*—that is, the evolution of a baby's soul out of sense-impressions, in its first years of life."

All this kind of thing and of books is said "to bring to bear on educational theory the broadest philosophy of modern times."

"The relation of psychology and physiology"! This notion has been brought into prominence through every door of continental materialism, and through American anti-alcoholism.

Child-study, presentations, the production of sense-concepts, the psychology of attention, apperception, formal stages of instruction, higher anthropology—I may dismiss them all with a Froebelian gift, and say, in the pedagogical cant of the time, that they are all "helpful," "broad," "stimulating," "intensely suggestive," in short, that they are "many-sided-interesting!"

I should like to get away from them; but then there is the moral side of education. Well, the cant phrases and topics are altruism, solidarity, civicism, patriotism, sex in education, physical culture and gymnastics as the very "sheet-anchor of morality"!

Of course, a whole syllabus of phrases might be added about the emancipation of woman, and the psychological, physical, domestic and political ineptitudes which are constructed at her expense. But I respect my sister and my mother too much to parade such insolence here.

VI. AN EMPTY SHELF.

18. It is quite possible now, I believe, to equip a pedagogical library, and that on an economical basis. There is no use whatever in depleting one's purse to buy books that can do no good, and which certainly will impair the integrity of the best balanced minds, unless, besides being well balanced, they are also admirably instructed in philosophy.

But I notice an empty shelf, or one nearly empty. And it is just the shelf we should wish to see filled. So, in the fond hope that a word may direct attention to the need existing and to the way of meeting it, I beg to add this last section as an obvious scholion to all that has gone before. It regards conventual institutions, which do so much of our Catholic teaching.

It has been said that Catholic educational institutions do not know pedagogical systems. It is quite possible they do

not; just as good Catholics generally do not worry themselves much about learning the formularies of sects and heresies.

Still I will take up the charge, and venture to urge it against them, that they do not know systems. But I mean, their own systems; or rather, one another's.

The life of teaching in the Catholic Church has been mainly identified with great personalities, the bodies of teaching institutes. They are sufficient for themselves, and they have their own private literature. No one could use this literature like themselves; for it is but an expression of the form of life which they live, and which they spend for the good of souls. Still the spirit of all religious institutes is so much akin, that what is in the possession of one could be of use to another, at least in point of suggestiveness.

Now I can urge this point against them with pressing force, when I take note of what they are actually doing, and catch them *in flagranti delicto.* They are infesting their schools with that "wishy-washy pedagogy," those "dubious systems of teaching," with "those wretched periodicals, twenty of which," said the *Educational Review* quoted above (No. 14), "would not equal one *Academy*"; and that is now defunct! I will add what the *Educational Review* does not say, that twenty *Academies* or *Educational Reviews* would not equal in value those elements, which a single teaching Order might be able to afford.

19. To illustrate what I am saying, let me quote a paragraph which refers properly to lay Catholic teachers, and to the mixed schools of Germany: "Books are one of the most important points which should excite the attention of the Priest, with respect to the school and the teacher. It is not long since the clergy still tolerated the enemy right within the domestic circle; nay, since they themselves introduced the enemy into the fold; and one might see in the schools and seminaries any quantity of readers, of historical compends, or selections of chants, coming from pens that were far from Catholic. There will always be danger, as long as schools are not separate for respective denominations,

as long as instruction is not given in complete harmony with Catholic doctrine, and from books which are purely and essentially Catholic. Protestants exhibit neither the toleration nor the assurance of Catholics. People have carried this perilous toleration so far, that journals of Catholic pedagogy and elementary Catholic text-books have found scarcely any patrons. It is necessary then that the clergy direct their attention and their supervision in this direction."[1]

In our parochial schools, and in the convent academies, we are nowise trammelled by a mixed system of education. And, with three-quarters of a million of Catholic scholars in such schools and a proportionate number of teachers, with the teachers belonging chiefly to professedly teaching bodies and those teaching bodies being nothing less than religious institutes, it might appear that there was no lack either of resources to draw from or of a market to buy. Yet the pedagogy, characterized by an organ of its own as "wishy-washy," may be seen everywhere. And besides that, what about the false principles in religion, morality and ethics, which are drunk in wholesale? It is clear we are not Protestants, who, as Lingard notes, derived this very name of theirs from "protesting against toleration."

20. No criticism need be passed on what is mere school literature, if it is in the same sense and in the same line as exercises, questions, and the like; though even there a question on literature may suggest the notion that some vicious author is a divine creature, and an historical analysis may insinuate an historical lie. I believe, however, that Catholic text-books are pretty well provided now.

But it is the theory and methods, and, above all, the history of education and pedagogics, that take sound teaching simply off its base. And the longer this goes on, the more danger there is of a new generation of teachers coming into possession of the Catholic teaching-ground, who never knew any traditions of their own, who never knew there were any, and

1 *Écoles Populaires:* article by Kellner, in Goschler's Wetzer and Welte's Dictionnaire Encyclopédique de la Théologie Catholique, 1860; tone vii, p. 125.

who, like the young generations of citizens now attaining manhood in France and Italy, will never know that there was any other order of ideas except the secularism that has grown up with pedagogy as long as they have known it.

If only in the interest of archaeology and antiquarian research, the day may come when people will hunt up the last lingering specimens of Catholic systems, like rare birds whose species become extinct in their native habitats. But it is a more live interest than that of archaeology which invites attention to the point now. It is that of preventing Catholic pedagogics from being corrupted. Here is a patent and urgent necessity.

21. And what about the way of meeting it, and filling the empty shelf? Notice, in the first place, how divers excellent works were registered above as "out of print." Still more have never been translated from the original Latin, French, German, Italian. With us, sound pedagogy is rather old and well established. Yet it does not appear, or is out of print. In the second place, we may observe that this portentous mass of concretions, called pedagogical literature, which is now in control, was scarcely in existence a few years ago; it is enterprise that has made it, as enterprise created the need for it. Like the historical department, which, as Payne says in his preface to "Compayré's History of Pedagogy," was up to this "dry, scrappy and incomplete," all the modern pedagogy in a library was, a little while ago, scrappy and incomplete, though not drier than at present.

Thus, with proper encouragement, a few years hence we ourselves might find in our possession what German pedagogical authorities and American editors have already signified that they hold in some esteem—the history and methods of teaching Orders in the Catholic Church. These Orders have in their possession programmes, directions, syllabi, instructions, letters from their venerable founders or foundresses; and, without taking any liberties with matters of domestic privacy, they could give the Catholic educational world the franchise of many matters full of practical

wisdom. An institute sending in a contribution of its own, approved by itself, would find a ready market in the interest of other kindred institutes, and in the use made by its own houses of its history of programmes and "industries"; or, if an editor and a publisher took charge of the whole, as was the case with the *Monumenta Germaniae Paedagogica*, there would be no risk but positive gain in every direction. And I am convinced that such a collection of inedited documents, put together in a uniform series, would constitute a repertory of pedagogical and educational instruction, such as is not found in the English language.

I refrain from speaking of a pedagogical journal, though I may quote the following conception of it, from a continental Review of great authority. The *Civiltà Cattolica*, at the end of a criticism on a vicious pedagogical publication, says: "May we be allowed to express the desire that among Catholics (in Italy) there be established an excellent periodical of education, which may serve as an antidote to this 'New Educator,'" (which it persistently calls "The New Corruptor"), "and to others of its kind. It should not be voluminous. It should be weekly, written in good style, and rich in all those matters of information, which will make it valuable in the eyes of masters and instructors. A periodical so organized, and offered at a light subscription price, would have a wide circulation and would do very much good."[1]

Such a subject I do not touch upon. The utmost I can see feasible is that our actual Reviews and periodicals contain at times useful pedagogical articles; and these should be made accessible outside of the periodicals themselves. Such is the meaning of what are called "monographs," with which, it would appear, we are going to be overrun as with everything else. Here I have in my hands a publisher's special announcement of "Monographs on Education." Some of the reasons assigned for starting the series are that many contributions are yearly lost to the teaching profession,

1 *Civiltà Cattolica*, ser. xii, vol. 4, p. 712.

because they are embodied in articles, which, among the limited number of subscribers to a magazine, find a still more limited number of readers specially interested in that particular subject; and yet what is often worthy of being published separately is not sufficient in volume to make a book; hence "monographs" in paper covers and at the low prices of twenty-five cents or fifteen cents apiece. The idea is not new. A number of the popular works on education are cut up into many pieces, and put at the disposal of scholars in monograph form. Here is an announcement of the insignificant chapters in a very insignificant book: "Quick's Educational Reformers, one dollar and a half. The chapters of the above, on (*a*) the Jesuits; (*b*) Comenius; (*c*) Locke; (*d*) Rousseau; (*e*) Basedow; (*f*) Jacotot; (*g*) Pestalozzi; are each published separately, at fifteen cents each."

Could we not do as well as that? I think much better. But my main idea is that of the *Monumenta Germaniae Paedagogica*, on an humbler scale; or that of the "Great Educators Series," on quite as good a scale.

THOS. HUGHES, S.J.,
Librarian of St. Louis University.

THE ATTITUDE OF THE HOLY SEE TOWARD ANGLICAN ORDERS.

THE recent Apostolic Letter addressed to the English nation, coming, as it did, in the midst of a searching and animated discussion regarding the validity of Anglican Orders, has elicited the marked attention of both the clerical and secular press of England. No sooner was it known that Leo XIII. would occupy himself with the question of England's faith, than expectation grew rife as to his probable attitude in the question of English ordinations. Some, more zealous, perhaps, than wisely familiar with the true merits of the case, supposed that the Sovereign Pontiff might be

induced to declare in favor of the validity of Anglican Orders, all the more since it was well known that the Pope was anxious to facilitate the return to the true fold of a nation which had at one time gloried in calling itself "*populus peculiaris sanctae Matris Ecclesiae.*"[1]

The policy of such a step seemed so very inviting in the case of a Pontiff so liberal-minded and charitably disposed toward the reunion of Christendom. It would, so many reasoned, save the honest portion of Anglicans who dreaded the humiliation of being charged with having persevered in conscious doubt; it would maintain a living for many ministers who should otherwise be forced to renounce their care of flocks willing enough to go with them, if such a move did not involve a change from heresy to faith; it would, moreover, call, as a necessary sequence, for the further concession on the part of Rome for a dispensation from the discipline of celibacy, and allow to England the privilege of a married clergy, as in the Eastern Church. And Leo XIII., it was urged, could hardly ignore a policy which would bring so strong and valuable a section of the great British Empire to support the moral and material influence of the Holy See, already so successfully established on other grounds.

To those with whom these prospects and hopes had been uppermost, the Apostolic Letter must have been a disappointment. Indeed some have openly expressed their disapprobation of Cardinal Vaughan's supposed interference, which they judged to have frustrated a design apparently so promising in its results.

If we could assume, for the sake of argument, that Leo XIII. entertained the wish to conciliate the public mind in England by an implied recognition of the validity of Anglican Orders on some such ground as has been advanced by the Abbé Duchesne, we should still deem the interference of Cardinal Vaughan as eminently sincere and prudent. He knows, and must know, the real attitude of Anglicans and

1 Epist. Episcoporum Angliae ad Pap. Innocent. IV., cit. a Civiltà Catt., 1 Jun., 1895.

English Christians in the matter, and we cannot suppose that he could be anything but anxious to see a reconciliation brought about on legitimate grounds. But it is quite unlikely that Leo XIII. ever entertained any fanciful idea that the admission of Anglican Orders as valid sacraments in the Catholic Church might be made the means of the desired reunion. The reason is very simple. The constant practice of the Catholic Church, from before Parker's day until this, has been a standing declaration against the validity of Anglican Orders as administered according to the Ritual of Edward VI. Those who have entered the Catholic fold and sought Orders at the hands of the Apostolic Church have been invariably ordained *unconditionally*, although their title as accredited ministers of the Anglican communion was unquestioned. This would not be the case if the Church had recognized even as doubtful the validity of English ordination, since her law is against the readministration of any sacrament which imprints a character. And where a reasonable doubt arises about the first administration, whether of right or of fact, there she invariably administers the sacrament *sub conditione.* Now this she has never done, during the three and a half centuries which have passed since the separation of England from the communion of the Apostolic Church. Considering the constant and pronounced claims of Anglicans in behalf of the validity of their Orders, we must assume that the unvarying practice of the Church rests upon a well-defined motive. It is not always necessary that this motive should be recognized by the faithful, or by those whom the discipline of the Church proximately or remotely affects. The "quod semper, quod ubique, quod ab omnibus" constitutes a *ratio facti* as strong as any argument drawn from the words of a pontifical Bull or Brief which might be adduced to vindicate the actual discipline of the Church.

In the case of Anglican Orders we did not know, of any document formally declaring for a certain practice in the Church, but we know the practice which speaks the mind of her infallible guide as plainly as any written or spoken words of his could do. And now it happens that, in the very

midst of the discussion, such words come to us from the mind and hand of a Pontiff living at the time of the schism, when the question had attained its first critical ripeness, and the Church found it necessary to initiate a definite policy defining future action on the part of her ministers. A search in the secret archives of the Vatican containing the *Regesta* of the Sovereign Pontiffs, reveals a precise declaration upon this subject, thus establishing a precedent which has ever since guided the practice of the Church.

In the current number of the *Civiltà Cattolica*, there appears an article on the Apostolic Letter to the English people,[1] in which the writer, commenting on the effects which the Papal document has produced in England, as reflected by the public press of the country, points out the true motives of the Sovereign Pontiff, and the real inwardness of that divinely guided policy which prompted the invitation of Leo to England for a return to the faith of its forefathers. Adverting to the future development of the policy indicated in the present action of the Pope, the writer in the *Civiltà* dispels all illusion as to the admission of Anglican Orders by citing the words of a Bull and a Brief of Paul IV., recently brought to light through the inquiry of the illustrious English Benedictine, Dom Gasquet. The documents were found among the *Regesta* of the Popes kept in the secret archives of the Vatican Library. They have not as yet been made public, and the *Civiltà* is the first to cite the literal text of the papers which the writer had in hand, although he selects only the pertinent passages which throw light upon the main argument in his article. We are fortunate in being able to publish for the first time the Brief in full, as copied from the original in the Vatican Archives. The Bull mentioned above, which antedates the Brief by four months, is a document of considerable length, and treats of various irregularities in connection with the administration of church property, and the canonical observances of

1 La Lettera Apostolica agli Inglesi, e la Stampa Protestante.—*Civiltà Cattolica, Giugno 1mo, '95.*

marriage contracts, all of which are to be adjusted by the papal Legate, Cardinal Reginald Pole, so as to re-establish peace and religious tranquility among the inhabitants of the kingdom. "Praeclara," says the Bull,[1] "charissimi in Christo filii nostri Philippi Regis et charissime in Christo filie nostre Marie Regine Anglie Francie illustrium in Deum pietas ac sincera in nos et hanc Sanctam Sedem observantia atque in hac nova Regni Anglie ad ipsius ecclesiae unitatem et vere fidei confessionem ac nostram et Romani pontificis obedientiam reductione studium singulare nos merito impellunt ut que pro pace et tranquillitate ipsius regni apostolica auctoritate emanarunt nostre approbationis munimine roboremus. Dudum siquidem cum dilecti filii supremum concilium ejusdem Regni, parlamentum nuncupatum, Philippo Regi et Marie Regine praedictis per suos supplices libellos exposuissent quod antea pernici(osi)ssimo schismate in eodem Regno vigente temeritate ipsorum parlamenti nonnulli episcopatus divisi et ex illis alique inferiores ecclesie in Cathedrales erecte et schole ac hospitalia fundata necnon plurime dispensationes et beneficiorum provisiones facte fuerant ac multe persone quibus persuasum extiterat juris canonici dispositiones in regno predicto amplius locum non habere, inter se in gradibus consanguinitatis vel affinitatis de jure prohibitis et aliis canonicis impedimentis sibi obstantibus matrimonia per verba de praesenti contraxerant . . . . . praedicta auctoritate apostolica ex certa scientia approbamus et confirmamus ac illis plenum et perpetuum inviolabilis firmitatis robur adjicimus supplentes omnes et singulos juris et facti defectus si qui forsan intervenerint . . . . . *ita tamen ut ad ordines praedictos ab alio quam episcopo aut archiepiscopo ut prefertur ordinato promoti ordines ipsos ut premittitur de novo suscipere teneantur et interim ut prefertur non ministrent*, eadem apostolica auctoritate de specialis dono gratie de novo dispensamus ac ea omnia que prefatus Reginaldus Cardinalis et Legatus decrevit decernimus," etc.

1 Archiv. Vatican. Regest. Pontif. No. 1850, fol. 55. To. I.–Pauli IV. Larinen.

In another part of the Bull nearly the same restrictive words contained in the clause which we have italicized occur, *viz.*; "*ita tamen ut qui ad ordines tam sacros quam non sacros ab alio quam episcopo et archiepiscopo rite et recte ordinato promoti fuerunt eosdem ordines ab eorum ordinario de novo suscipere teneantur nec interim in eisdem ordinibus ministrent.*"

The Bull ends, "Dat. Romae apud Sanctum Marcum, anno Incarnationis Dominicae millesimo quingentesimo quinquagesimo quinto, duodecimo Kl. Julii Pontificatus nostri anno primo."

It will be noticed, that this is four years before the reputed ordination of Parker took place according to the Ritual or Ordinal of Edward VI., which fact does away with any supposed bona fide intention that might have existed on the part of the ordinantes who were really in episcopal orders.

But the document which is of primary importance, since it deals with the subject of Anglican Orders specifically and exclusively, is the Brief which follows four months later, at the foot of which we read in the copy kept in the Vatican Archives: "Minuta bene ordinata et potest expediri.

Ia Card Pateus."

The following is the document, here printed for the first time:

Archiv. secret. Vatican. Brev. Original. Pauli PP. IV. To. I., n. 301.

Ad futuram Rei memoriam.

Regimini universalis ecclesie meritis licet imparibus disponente Domino presidentes ad ea libenter intendimus per que singule persone ecclesastice in ordinibus per eas susceptis puro corde et sana conscientia ministrare possint. Dudum siquidem dilectus filius Reginaldus sancte Marie in Cosmedin diaconus Cardinalis Polus nuncupatus nostre et apostolice Sedis in Regno Anglie Legatus de latere cum compluribus ecclesiasticis secularibus et diversorum ordinum regularibus personis que diversas impetrationes dispensationes gratia et indulta tam ordines quam beneficia ecclesiastica, seu alias

spirituales materias concernentia pretensa auctoritate supremitatis ecclesie Anglicane nulliter et de facto obtinuerant, et ad cor reverse, ecclesie unitati restitute fuerant, ut in suis ordinibus et beneficiis remanere possent dispensasset, et cum aliis simili morbo laborantibus se dispensaturum esse obtulisset Nos singulas dispensationes hujusmodi ac prout illas concernebant omnia et singula per ipsum Reginaldum Cardinalem Legatum in praemissis gesta et facta ac indesuper confectis ipsius Reginaldi Cardinalis et Legati literis contenta ita tamen ut qui ad ordines tam sacros quam non sacros ab alio quam episcopo aut Archiepiscopo rite et recte ordinato promoti fuissent eosdem ordines ab eorum ordinario de novo suscipere tenerentur, nec interim in ipsis ordinibus ministrarent per alias nostras sub plumbo confectas literas approbavimus et confirmavimus, et cum his omnibus cum quibus dominus Reginaldus Cardinalis et Legatas ut praefertur dispensaverat modo et forma praefatis ita tamen ut ad ordines praedictos ab alio quam episcopo aut archiepiscopo ut praefertur ordinato promoti ordines ipsos ut praemittitur de novo sucipere tenerentur, et interim ut praefertur non ministrarent de specialis dono gratie dispensavimus prout in singulis tam nostris quam ipsius Reginaldi Cardinalis et Legati literis plenius continetur. Cum autem sicut nobis nuper innotuit a pluribus hesitetur qui episcopi et archiepiscopi schismate in ipso Regno vigente rite et recte ordinati dici possint, nos haesitationem hujusmodi tollere et serenitati conscientie eorum qui schismate praedicto durante ad ordines promoti fuerunt mentem et intentionem quam in eisdem litteris nostris habuimus clarius exprimendo opportune consulere volentes, eos tantum episcopos et archiepiscopos, qui non in forma ecclesie ordinati et consecrati fuerunt rite et recte ordinatos dici non posse, et propterea personas ab eis ad ordines ipsos promotas ordines non recepisse, sed eosdem ordines a suo ordinario juxta literarum nostrarum praedictarum continentiam et tenorem de novo suscipere debere et ad id teneri: alios vero quibus ordines hujusmodi etiam collati fuerunt ab episcopis et archiepiscopis in forma ecclesie ordinatis et consecratis, licet ipsi episcopi et arch-

episcopi schismatici fuerint, et ecclesias quibus praefuerint de manu quondam Henrici VIII. et Edwardi VI. praetensorum Anglie Regum receperint caracterem ordinum eis collatorum recepisse executione ipsorum ordinum caruisse et propterea tam nostram quam praefati Reginaldi Cardinalis et Legati dispensationem eis concessam, eos ad exemtionem (executionem) ordinum hujusmodi ita ut in eis et absque eo quod juxte literarum nostrarum praedictarum tenorem ordines ipsos a suo ordinario de novo suscipiant libere ministrare possint plene habilitasse sicque ab omnibus censeri et per quoscumque quavis auctoritate fungentes judicari debere ac si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari irritum et inane decernimus non obstantibus praemissis ac constitutionibus et ordinationibus apostolicis ceterisque contrariis quibuscumque.

Dat. Rome apud S. Marcum, etc., die XXX. Octobris, 1555, anno primo Po.

THE EDITOR.

BOOKS ON EDUCATION.

WERE some one to ask an acquaintance who knows men to point out those whom he should make his friends, his request would deserve no reply or it would receive an unsatisfactory one; for how, except from trial, is it possible to say who will suit whom? Those whose friendship might be most valuable, may, for whatever cause, be disagreeable to us, as the greatest and noblest men are often unpleasant companions. Many a one whom we admire as he stands forth in history, whose words and deeds thrill and uplift us, we should detest, had we known him in life; and others to whom we should have been drawn would have cared nothing for us. It is the old story of the course of true love. Between men and books there is doubtless a wide difference, though a good book contains the best of the life of some true man. But when one asks us to point out the books he should learn to love, we are confronted with much the same

difficulty as had he asked us to name the persons whom he should make his friends. In the first place no book can have worth for us until we have learned to love it; and since a real book, like a real man, has its proper character, it is not easy to determine whom it will please or displease. All who read at all know something about the great books; but this knowledge, so long as it fails to lead them to intimate acquaintance with some one or several of these books, is useless. In a word, books are a world which each one must discover for himself. Another may tell us of them, but the truth and beauty there is in them for each one, each one must find.

In making a list of books on education, with a special view to the library of a priest, which is the task here assigned me, I shall mention only books with which I am familiar, and I shall select those which tend to inspire a love for self-culture rather than such as give directions for school-management; for, I assume, that unless the priest continues to educate himself he will not take an enlightened interest in his school. I may add that my recommendations are founded on the good the books contain and not on their freedom from error.

1. Newman's Idea of a University.
2. Jean Paul Richter's Levana.
3. S. S. Laurie—The Institutes of Education.
   2. Lectures on Language and the Linguistic Method.
   3. Occasional Addresses on Educational Subjects.
4. John Locke—On the Conduct of the Human Understanding.
5. Edward Thring—Theory and Practice of Teaching.
   2. Education and School.
6. W. H. Payne—Contributions to the Science of Education.
7. A. Bain—Education as a Science.
8. Herbert Spencer—Education, Intellectual, Moral and Physical.

9. J. Payne—Lectures on the Science and Art of Education.

10. Dr. Paul Radestock—Habit and its Importance in Education.

11. Gabriel Compayré's History of Pedagogy, and Oscar Browning's Introduction to the History of Educational Theories, though not free from Anti-Catholic bias, are valuable as guides to the study of the history of education.[1]

J. L. SPALDING,
Bishop of Peoria.

ENGLISH SERMONS FROM ROMAN TOMBS.

MEN have always recognized the supreme lesson which is taught in death, in every death from that of the greatest to the least, and if practical lessons have not always been drawn therefrom, it has never been because they did not recognize the morality of death, but because they did not wish instruction. The tomb is the perpetuation of the teaching which is in death; and Christianity, like the best nations of antiquity, has always given prominence and perpetuity to this form of instruction. Witness the important part occupied by tombs among the monuments of antiquity and the care with which each Christian sepulchre of the Catacombs was made and set apart and preserved.

And when the life, whose material instrument is buried in the tomb, is morally striking either for good or for evil, the lesson is still more momentous. The tombs of great and public sinners and the tombs of the Saints of God remain in even more accentuated contrast than their lives, because it is realized that each soul is in possession of its merits forever.

How much then can be learned from the sepulchres of the Saints, especially of the primitive ages, of Pontiffs and of

1 "*Education and the Higher Life*" and "*Things of the Mind*," both by Bishop Spalding, should find a place in the above list.—EDITOR.

great workers in the cause of God, whose names belong to the common history of the Church and the world, each one being representative of great moral principles and social events. And so of every Saint's tomb is verified the famous epitaph :[1]

CORPUS HUMO TEGITUR
FAMA PER ORA VOLAT
SPIRITUS ASTRA TENET.

In this way it is most interesting to consider the tombs of the holy Pontiffs, contained in the Church of San Silvestro in Capite at Rome, the first of the seven dedicated to his holy name, and which Leo XIII has made the national church of the English-speaking peoples of the world.

Here lie sixty Saints. "With the exception of the most illustrious basilicas, no church in Romé can boast such exceeding great treasures of the precious relics of Roman and foreign Saints," says Piazza in his *Gerarchia Cardinalizia* (p. 584). Of these eight are Roman Pontiffs, all of whom lived within three hundred years of the Crucifixion. They are Saint Sylvester (314–337), Saint Stephen (257–260), Saint Dionysius (261–272), Saint Antherus (238–239), Saint Melchiades (311–314), Saint Lucius (255–257), Saint Caius (283–296 , and Saint Zephyrinus (203–220).

The great Saint Sylvester, its primary patron, is the type of the Church's success, and his glory is associated with the full concession of peace to the Church, and the dawn of the mediaeval era. His reign is the period when first was fully realized the golden dream of the Church, its state of perfect peace with the State ; for the peace which had begun under his predecessor, Saint Melchiades, was completely effected under Saint Sylvester. And the joy of the Church must have been increased by the contrast between the previous severe persecution of Diocletian and the halcyon peace of the new days, a peace which he utilized in furthering more than ever before the progress of Christianity. It was lasting calm and sunshine after a long and continuous tempest, and Sylvester was actually in hiding when Constantine's envoys sought him.

1 Of Cardinal Parisio, in the church of Saint Mary of the Angels.

There is poetry as well as history attaching to the name of Saint Sylvester. Both the night and day of his celebration on December 31, are considered as festal according to immemorial custom; and it has a mystic meaning too. It occurs within the period of the Church's Christmas exultation, with mystic allusiveness, says a pious writer,[1] since, as the birth of Christ brought gladness to the world, the gladness of the Constantinean era—the dawn of the Church's secular life, as Christ's birth was the dawn of its religious life—was brought about through the medium of Saint Sylvester's care.

Many great Saints—*qui vicerunt regna*—of the heroic and popular type are handed down in legends as overcoming dragons, by which we may conceive to be symbolized the power of the Evil One. Thus "some time after the baptism of the Emperor, the priests of the idols came to him and said: 'Most sacred Emperor, since you have embraced the faith of Christ, the great dragon that dwelleth in the moat hath destroyed every day more than three hundred men by his envenomed breath.' The Emperor consulted Sylvester, who replied: 'Have faith only, and I will subdue this beast.' Having said this, he went down into the moat, to which there was a descent of one hundred and forty-two steps, and having exorcised the dragon in the name of Him who was born of a Virgin, crucified, buried and raised from the dead, he closed and bound up the mouth of the dragon with a thread, twisting it round three times, and sealing it with the sign of the cross; and thus he delivered the people from a double death—the death of idolatry and the death of sin."[2] This pretty myth is a suitable type of the victory of Saint Sylvester over paganism and sin.

Nor did he work less zealously for the internal good of the Church. He sent his representatives to the Council of Arles, which condemned the Donatists and regulated the question of the celebration of Easter. The Bishops of the Council replied, addressing him as the universal father, by whose authority weight was given to their decisions. He

1 Piazza.—Gerarchia, etc., p. 584.

2 Sacred and Legendary Art by Mrs. Jameson, p. 689.

convoked the first Council of Nice in 325, at which Constantine assisted, and where he was represented by the famous Hosius of Cordova, and the divinity of the Word was defined forever and the faith received expression in the Nicene Creed.

He was first buried in the papal cemetery of Saint Priscilla on the Via Salaria, and when the church of San Sylvestro was founded, his body was translated there.

Saint Melchiades, like Saint Sylvester, is associated with the peace of Constantine, whose campaign against Maxentius ended in the memorable victory at Ponte Molle in 312, two years before his death. But he is best remembered for his condemnation of Donatus, and his vindication of the baptism of heretics and the infallibility of the Church. As this condemnation took place in 313 at the Lateran Church, it is certain that the property had already come into the possession of the Roman Church. The Basilica erected there is the *head and mother of all the churches of the city and the world*, and the place, which adjoined it, was the seat of the Papacy for a thousand years, while around it grew up the great Lateran school and hospital amid a cluster of churches. Thus the reign of Saint Melchiades is characterized as a signally *sovereign* one, contrasted with his title of martyr, accorded to him, as to so many other early Bishops of Rome who testified by their lives of suffering to the truth of Christianity.

Saint Augustin called him a true son of peace and father of the Christian people. His first burial place was the Cemetery of Saint Calixtus and his body was brought to San Sylvestro at the same time as Saint Sylvester's.

It is strange, nay providential, that the Saints reposing in this church, which in its latest age has become the national church of the English-speaking peoples, should have a dogmatic relation to the heresy which is the form of English-speaking Protestantism. The study of the position of the Donatists, condemned by Saints Melchiades and Sylvester, convinced Cardinal Newman, then outside the Faith, of the perfect analogy between Anglicanism and Donatism. The

name of Saint Stephen, another Pontiff sleeping here, is frequently quoted in the Anglican controversy because of his assertion of the Roman supremacy over the African churches. The story of the struggle is too well known to be repeated here.

His remains have the same history as those of Saint Melchiades, and the famous chair, in which it was supposed he was murdered, was bestowed by Innocent XII (1691-1700) upon Cosimo II, Grand-Duke of Tuscany, and afterwards became the possession of the Cathedral of Pisa.

It has been frequently asserted that Saint Dionysius built the church, in which case, it would be one of the earliest in Rome, but though the assertion is many centuries old, it would be difficult to prove, and a very diligent search has convinced me of its improbability.[1]

Saint Dionysius is one of those early occupants of the Roman See who were of Greek origin, and of whom Leo XIII speaks so touchingly in his Encyclical *Praeclara;* and it was his mission to supplement the work of Saint Sylvester about the doctrine of the Incarnate Word, condemning the aberrations of both extremes, of those who placed three substances in God and thus destroyed the Divine Unity, and of those who considering the person of the Word as created, annihilated the triple personality which is in the Godhead. A whole host of heresies were anathematized by his apostolic power: Sabellianism, Arianism, Nestorianism and Eutychianism.

If confirmation could be found of the Carmelite tradition that he belonged to their Order, much light would be thrown on the question of the beginning of the religious life.

A better substantiated opinion attributes to him the erection of a temple to the Mother of God.[2]

Certain it is that his reign, like that of Pope Stephen, stands out of the mists of that early period, as one of the examples of plenary Papal rule; as when his great name-

1 For the affirmative view of the question see p. 153, *Memorie istorico—critice dell'i chiesa e monastero di S. Silvestro in Capite de Roma scritte dal sacerdote Guiseppe Carletti, Roma. MDCCXCV.*

2 Mgr. Tripepi—I Papi e la Vergine.

sake, Dionysius of Alexandria, appealed to his protection and came to Rome to vindicate himself in his presence.

He was also buried first in Saint Calixtus, and then in his present tomb.

Saint Antherus is another early Greek Pontiff, born either in the East or in Magna Graecia. Like Saints Telesphorus and Dionysius, there is a tradition which says that he practised the religious life before becoming Pope. He is a martyr, having suffered in the terrible persecution of Maximinus. Buried at first in the Cemetery of Saint Calixtus, and afterwards in the Church of San Silvestro, his memory is thus preserved by an inscription in the portico: "Haec est nataliciorum Sctorum hic requiescentium. Mense Januario die iij Natali sancti Antheri Papae et Martyris." His body was discovered under the high altar on Friday, November 17, 1595.[1]

Of Saint Lucius, Saint Cyprian said, that in becoming Pope he accepted a title which was practically a death sentence, and this is verified in his life, in which martyrdom succeeded to exile. Commendatore de Rossi's discoveries of the Papal chapel in the Cemetery of Saint Calixtus have shown us his first resting place, where the tomb slab with his name in Greek letters is still seen.

Pope Saint Caius was a fellow-countryman or, as some say, even a nephew of the Emperor Diocletian, in whose name was carried out the most dreadful persecution of the Christians. Saint Caius died while hiding in the Catacombs, and the fact affords one of the rare examples of their use as a dwelling place.

Saint Zephyrinus had the sorrow of beholding the defection of Tertullian, who became a Montanist, but it was perhaps assuaged by the sight of the youthful Origen, who had come to Rome to venerate the tombs of the Apostles in the seat of their empire. He it was who set Saint Calixtus as archdeacon over the cemetery which took the name of the latter, and in which Saint Zephyrinus was buried.

During and after the reign of Pope Saint Paul I (757–767),

1 Ciacconius *in vita Antheri.*

the bodies of all these Pontiffs became the possession of our national Church in Rome.

Little weight attaches to the asserted presence of Saint Sylvester's body either at Nonantula or the Church of Saints Sylvester and Martin on the hills, because of the confutation of the former claim by Novaes in his *Elementi della Storia dei Sommi Pontefici* (secolo IV St. Sylvestro num. iv, page 83) and the surrender of the latter claim by Father Giovanni Antonio Filippini, prior and historian of the church in whose favor it is made. It is another case for the application of the explanations continually used by the Bollandists, namely that confusion has often arisen between partial and total possession of the relics of the Saints.

Fortunately we have the Bull of the foundation of the church by Pope Paul I, an authentic and contemporary document of the highest demonstrative value, and affording us absolute proof of the claims of our church.

Paul I, is one of those Pontiffs who throughout the barbarian devastations and the unpeacefulness of the early mediaeval time, employed their pastoral solicitude concerning the bodies of the Saints, and more especially of their early predecessors, transferring them from the Catacombs to safer resting-places within the city. Of one of the latest phases of this loving care San Silvestro in Capite is a signal monument.

Here are the words of the Bull: "Cum per evoluta annorum spatia, diversa Sanctorum Christi Martyrum, atque Confessorum ejus foras muros hujus Romanae Urbis sita antiquitus coemeteria neglecta satis manerent diruta; contigit postmodum ab impia Longobadorum gentium impugnatione funditus esse demolita . . . Unde conspecta eorumdem sanctorum locorum desidiosa incuria et ex hoc valde ingemiscens atque plurima doloris attritus moestia aptum prospexi, Deo annuente, eosdem Sanctos Martyres et Confessores Christi et Virgines ex eisdem dirutis auferre locis. Quos et cum hymnis et canticis spiritualibus in hanc Romanam introduximus Urbem et in Ecclesia quam noviter a fundamentis in eorum honorem construxi (intra moenia scili-

cet in domo quae mihi parentali successione obvenit, in qua me natum constat atque nutritum) eorum sanctissima collocans condidi corpora. Ubi congregationem constitui Monachorum speciali censura in honore et nomine beatorum Stephani Papae et Martyris, atque Silvestri Papae et Confessoris Christi. In quo veneranda eorum quiescunt corpora. Monasterium virorum Monacorum esse censivi, etc.

Confirmation is given to the belief so justly founded on these words, by the discovery of the bodies of Saints Sylvester, Stephen and Dionysius under Pope Clement VIII; the authentic account of which is still extant. This discovery also has a strong historical coloring. St. Philip Neri was the confessor of Pope Clement VIII, and we know that Saint's devotion to the Pope's sanctified predecessors. It was the age of the restoration of the shrines and cultus of the ancient Saints; and very fortunately and fittingly the bodies of some of the most important were sought and discovered during the restoration of the church. In memory of which discovery, was erected the marble inscription still standing in the nave on the epistle side of the altar near the entrance to the sanctuary, and which will be remembered by many who have visited the church:

S. SILVESTRI. PAPAE. ET. CONFESSORIS
CORPUS VENERABILE
A. PAULO. I. PON. MAX. DIE. XIX. IUNII
INTRA. MOENIA. URBIS
MIRIFICA. POMPA. TRANSLATUM
IN . HAC.A.SE. CONSTRUCTA ECCLESIA
ET. EIUSDEM. S. NOMINE. DICATA
OPIPARE. CONDITUM. FUIT
EXIN. CLEM. VIII. PP.
RINOVATA. OB. VETUSTATEM. ECCLESIA
IDEM. S. SILVESTRI CORPUS
CLERO. POPULOQUE. PRAESENTIBUS
SUBTER. ALTARE. MAIUS. INVENTUM
AC. IBIDEM. DIGNISSIME. REPOSITUM
CUM. SS. PONTI. STEPH ET DION
ALIORUMQUE. SANCTORUM. RELIQUIIS
HONORIFICA. DEVOTIONE
SERVATUR
EX . LITERIS. APOSTOLICIS. SUMMORUM. PONTIFICUM. PAULI. I
AGAPITI . II. ATQUE . EX INVENTARIO. ET. RELIQUIS. ACTIS
CURIAE. VICARII. URBIS. ANNO. MDXCVI. INDICTIONIS IX.

Such are the memories of the tombs in the church of San Silvestro in Capite. Their occupants are early Pontiffs, sometimes Martyrs, always Saints and Confessors; glorious for their defence and maintenance of the Faith both personally and pontifically.

Some lived within the post-apostolic age, all lived during the period which the sectaries say was that of pure Christianity; and from their lives and decrees and what their contemporaries have written of them we are compelled to recognize them as confessing and safe-guarding the same faith and morality as the mediaeval Pontiff who built the church where their bodies await the Resurrection. And no one can so lie in the face of history as to deny the continuity of faith and morality which exists between his time and the last eleven centuries of ecclesiastical history. These Papal tombs, therefore, within the walls of the English-speaking national church in Rome have a dogmatic and moral importance which it would be perilous to ignore and which, if considered, acts as a powerful call to our races to abandon the religious innovations of a later day.

WILLIAM J. D. CROKE.

Rome, Italy.

BIBLICAL CRITICISM.

IT is very regrettable that so many of our men of science display such a decided antagonism to all religion, whether natural or revealed. In the intellectual world, this hostility is quite pronounced, and we need only quote the blasphemous declaration of Vogt, who denies the existence of God, because, as he says: "there is no sphere of action for such a being." Such men as Spencer and his followers are trying to construct a philosophy without God, whom they relegate to the dark regions of the unknown and unknowable; and yet, with a marvelous inconsistency, these same able writers

devote pages to give an intelligible idea of this same unknowable. When we see so much valuable brain power expended on what practically amounts to nothing, it is enough to make us sad. It would be of little account if these theories remained in the cloudy region of speculation; but when we find them reduced to practice, we begin to tremble for the safety of society. Turning to the scientific world, we find religion attacked with unusual malignity. The Coryphei of science seem determined to destroy belief in the Bible, and they employ an energy and activity which would be truly admirable if devoted to a good cause. Our geologists are destructive instead of constructive; this is their fatal error. They stop at no lengths in their attack on the Great Book. As Father Hurter, the Jesuit theologian, well says: if the Bible were treated with one-tenth of the fairness accorded to any other historical work, there would be no question of its genuineness and authenticity. Such intellectual giants as Cuvier tell us that "Moses has left us a cosmogony, the accuracy of which is being confirmed every day. His cosmogony in particular is extremely remarkable from a purely scientific point of view, because the order in which he places the different epochs is exactly the same as that which is deduced from geological investigations." A more recent French savant, Ampère, writes: "Either Moses possessed just as thorough a knowledge of natural science as we have in our century, or he was inspired." But the testimony of these men of genius, besides whom our modern scientists are pigmies, is deemed of no account.

Then again it is triumphantly maintained that astronomy takes the roof from over the head and geology the ground from under the feet of the old faith. The discoveries of natural science in particular are described as the knell of the Mosaic Cosmogony, and in the name of real science it is demanded that the Biblical narrative of the creation, the deluge, etc., shall be no longer taught to the young, because it is senseless and a lie. This self assurance on the part of our leaders of thought is positively refreshing; but we must be pardoned for refusing to accept their ipse dixit as infallible truth.

Scientists, as a rule, scoff at the Church on account of her dogmatism, but they forget that they claim an infallibility much greater than the Church claims. She never meddles in matters not connected with faith and morals, but the same cannot be said of her opponents who, not content with expounding the truths of science, wish to enter the domain of theology, where they have no right. *Ne sutor ultra crepidam* would be a good motto for them. The Church has no quarrel with our scientists. She bids them God-speed in the work in which they are engaged. She honors them for their magnificent discoveries. Some of the greatest scientists of the day are Catholics, and they find science no bar to their faith. We have no disposition to pose as geologists. The attempt has been made to show that the facts disclosed by the investigations of geologists conflict with the account of the creation given in the first chapter of Genesis. We will only say here that the Church has never defined in what sense that chapter is to be understood, whether in a literal or an historical sense. But, if taken historically, we see no conflict between it and any geological *facts.*

We are told that the earth was without form and void: that it was not constituted in its complete or perfect state, but in its principles or elements, which allow for its development and completion by the agency of second causes, though always by force of that original principle which determines the nature, the direction, and limit of the development. This gives room for all those changes, variations and modifications which geology shows that the earth has undergone from physical causes. So there is here no conflict. But these changes could not have taken place in the brief space of time allotted by the Biblical chronology. We answer, that many of the changes which the earth has undergone, and which it is assumed required millions of ages to effect, are geological theories, hypotheses, guesses, conjectures, not scientifically verified facts. The reality of several geological periods as distinct and successive periods remains to be proved, and until proved may be rejected. To the alleged chronicles of the rocks, and the long period that the

earth was in preparation for the abode of man, we have little to say, till the geologists prove to us that they have the key to these chronicles, and that they rightly interpret them. The important fact to be recognized is the fact itself of creation. He who admits the fact of the creation of all things out of nothing by the sole energy of the Divine Word, admits what is essential, whether he counts a few centuries more or less since the world began; and that such is the mind of the Church, we infer from the fact that she leaves the chronological question undetermined.

It is high time to enter our protest against the scientific dogmatism of those who propound theories and wish us to accept them as real science. Many of our professors are no doubt learned men, but there is an irreverence in their writings which must repel honest and religious minded men. They ought to cultivate a little intellectual modesty, and recognize that there were great men before their time, and that the Church which they now so violently attack, is the Mother of our modern science. As Cardinal Newman well said: "Those who talk so loudly against the Church, owe it to the Church that they are able to talk at all." "This," says the great Cardinal, "is what we call an enlightened age: we are to have large views of things: everything is to be put on a philosophical basis; reason is to rule: a new and transporting set of views is about to be exhibited to the great human family. Well and good; have them, preach them, enjoy them, but deign to recollect the while, that there have been views in the world before you; that the world has not been going on up to this day without any principles whatever; that the old religion was based on principles and that it is not enough to flourish about your new lamps, if you would make us give up our old ones. Catholicism, I say, had its first principles before you were born: you say they are false: very well prove them to be so: they are false indeed if yours are true, but not merely because yours are yours. You sit in your easy-chairs, you dogmatize in your lecture-rooms, you wield your pens: it all looks well on paper, you write exceedingly well: there never was an age in which

there was better writing, logical, nervous, eloquent, pure—go and carry it all out in the world. Take your First Principles of which you are so proud into the crowded streets of our cities, with the formidable classes which make up the bulk of our population: try to work society by them. You think you can. I say you cannot—at least you have not as yet: it is to be seen if you can. Do not take it for granted that that is certain, which is waiting the test of reason and experiment. Be modest until you are victorious."

Catholics wish to be abreast of the times. They gladly recognize the splendid results of science, and they would be in opposition to the spirit of the Church, if they did not profit by the advantages of profane knowledge. The Catholic Church desires to be in touch with the scientific world, and to utilize all the modern discoveries in order to aid her in her warfare against the false theories of the day. She realizes that religion should go hand in hand with science, and that there can be no conflict between science and revelation.

J. J. QUINN.

Collinsville, Conn.

CONFERENCES.

OUR ANALECTA.

The readers of the AMERICAN ECCLESIASTICAL REVIEW will be glad to know that we have concluded arrangements at Rome by which the department of *Analecta* for the REVIEW has been placed in the hands of a separate editor, a member of the Sacred Congregation, who will prepare the various ecclesiastical documents for publication and transmit them regularly to our office at first hand. Pontifical Documents, as well as the Acta of the Sacred Office, of the S. Congregations of Bishops and Regulars, of the Council, of the Index, of Rites, of Indulgences, and of the annexed Congregations, when they are of general application, will be given in summary, whilst such as are of special importance to our clergy will be published in their full authentic text.

As regards the Documents of the *Sacred Congregation of the Propaganda*, which are received by our Bishops either through the Apostolic Delegation at Washington, or, in particular cases, by the Most Rev. or Right Rev. Ordinaries directly, it must be noted that they do not become *publici juris* unless through His Excellency the Apostolic Delegate, or by the authority of the respective Ordinaries to whom they are addressed. All other methods of communication, such as newspaper correspondents or pretended private information, are illegitimate and in violation of the oath of secrecy to which the officials are pledged; hence they are untrustworthy.

The position of confidence which the AMERICAN ECCLESIASTICAL REVIEW has gained among the Hierarchy of the United States and Canada, as well as among the English, speaking clergy outside of America, strengthens us in the conviction that the authorities will second our efforts to establish a reliable organ of ecclesiastical information, and

will communicate to us such documents as are of general advantage to our clergy.

We are happy to state, that in a private audience to which the Editor-in-chief of the AMERICAN ECCLESIASTICAL REVIEW was recently admitted by our Holy Father, Leo XIII, and in which he explained the work of this REVIEW, the Sovereign Pontiff affectionately deigned to direct and encourage our labor, and bade us transmit his special benediction both to the contributors and readers of the REVIEW. We left the august and venerable Vicar of Jesus Christ with renewed courage for the continuance of our task, and with the grateful recollection of that paternal and cheering voice which assured us that our course has thus far been right, and that the light of God's blessing will guide it henceforth.

THE CONFERENCES.

In each number of the REVIEW, we publish answers to theological or liturgical questions sent us; but we must beg our reverend correspondents to remember that it is impossible to give replies to all the queries proposed. We frequently receive doubts which have been discussed and answered in previous numbers of the REVIEW, and to which we cannot refer again without annoyance to our regular readers. In many instances, too, the questions are of such a nature as not to permit of treatment in a periodical, or to which replies should be looked for in text books of theology, or from the judgment and discretion of the local ecclesiastical authorities.

Our aim in having a Conference department is to stimulate discussion of cases of conscience and inquiriy into the liturgical and disciplinary laws of the Church, rather than to supply the place of a general bureau of theological information.

We cannot, moreover, acknowledge the receipt of all the letters which we receive. We did so in the beginning, because the numbers of inquiries permitted it. The increas-

ing list of subscribers and correspondents, however, makes it impossible at present to answer in every case. We will gladly give any information that can be reasonably expected from us, and would ask our readers take our position and aim into consideration when writing to the Editor of the REVIEW.

THE PRIVILEGED ALTAR ON MONDAYS OR TUESDAYS.

Qu. Have we the right to say Mass in black on *double* feasts occurring on Mondays throughout the year? I have heard the question often discussed, but could never receive any satisfactory solution. Some priests use the privilege, quoting, as their authority, an interpretation given in your REVIEW several years ago. I have carefully read our faculty, and cannot make out a clear sense which would authorize the interpretation. Will you state the reason once more, in a brief way and without discussion, for I think that it would serve many brother priests who, like myself, are not given to much study of intricate reasons *pro* and *con*. It seems to me that, if we have such a privilege, it should be very clearly stated, so we may be able to make use of it to its full extent.

Resp. The faculty referred to, which we explained on several occasions, has the express interpretation of the S. Congregation sanctioning the saying of a *Requiem* Mass on *minor double* feasts occurring on Mondays. If Monday happens to be a *major double* feast, or a *privileged* ferial, or a feast excluding a minor double, then the privilege of the *Requiem* Mass is transferred to the next day (Tuesday). If that day be likewise a *major double* or a *privileged* ferial or feast, the Mass of the day is said.

"Circa privilegium expressum: *Singulis secundis feriis non impeditis officio novem lectionum, vel, eis impeditis, die immediate sequenti celebrando Missam de Requie in quocumque altari portatili* (*privilegium conceditur*) *liberandi animas secundum eius* (*cui fit concessio*) *intentionem a purgatorii poenis per modum suffragii.*"

Quum circa hoc privilegium nonnullae exortae fuerint dif-

ficultates, praefatus Rmus. orator ab eadem S. C. in sequentium dubiorum solutionem expetiit, minirum:—An tale Officium 9. lectionum dictum privilegium prohibens, etiam illud censendum sit quod ritu semiduplicis celebretur? . . . Quum autem memorata Congregatio eadem dubia pro opportuna solutione ad Sacrorum Rituum Congregationem transmiserit, haec, audita relatione *etc.*, declaravit: 'In casu de quo agitur celebrationem Missarum lectarum de Requie praeter Vigilias, ferias atque octavas privilegiatas ac festa de praecepto servanda, impediri tantummodo ab occurrentia Officiorum 9. lectionum quae gaudeant ritu duplicis maioris, aut duplicis 1. vel 2. classis.'"

(S. C. RITUUM, 4 *Sept.*, *1875.*)

THE "MANCHESTER" CASE.

The following letter explains itself:

TO THE EDITOR:—

Dear Sir:—Relative to the "Manchester" marriage case, I beg to give some information which has come under my own observation in my present parish.

I have found parents—both Catholics, born in Ireland and reared there until the age of maturity—who neglected to have their children baptized. There are five of their children still without baptism, although I am in hopes of having them sufficiently instructed to be baptized some day.

I also have found others, not of Irish descent, who live within a stone's throw of the church and who have neglected to get their children baptized,—both parents being Catholics. I have these cases, as well as several cases of mixed marriages, on my parish census-book, where I have indubitable proof that children of once good and practical Catholics have not been baptized, so that the words quoted from St. Liguori and other authors relative to the probability of children being always baptized because they happen to be of Christian

parents, do not hold good in all cases. I invariably baptize converts from every sect, as I believe it is the safer way; and I also baptize the children of even Catholic parents, in the absence of proof that they were baptized. This is, in my judgment, the only sure way in a matter of such importance. What probability should not be left aside for the sake of an eternity of happiness? The only way is the sure way, when we face for eternity.

O'B.

THE TAKING OF AN OATH ON A PROTESTANT BIBLE.

Qu. When Catholics go into court they receive, as a rule, the Protestant version of the Bible upon which to take the usual oath. Is this lawful?

Resp. The acceptance of the Protestant version of the Bible from the judge cannot, in the present case, be considered a profession of Protestantism or a denial of the Catholic faith. It is merely a pledge or sign given to the civil authority to indicate the honest purpose on the part of the person who takes the oath that he will speak the truth. If, nevertheless, a Catholic have conscientious scruples against swearing upon the book offered, he may state the fact and simply "affirm," as the Quakers do; which form of solemn declaration is, we believe, generally accepted under our laws. We give below the answer of the S. Congregation of the Office to a similar doubt proposed by the Bishop of Quebec, Feb. 23, 1820.

DUBIUM.

Cum protestantes officiarii dominentur omnibus tribunalibus, curiis, doganis publicisque gubernii tum civilibus tum militaribus officiis, modusque jurandi apud eos sit tactus et osculum Bibliorum: ubique Biblia haeretica praebentur tangenda et osculanda, solique clero concessum est ut juraret admovendo manum ad pectus. Hoc posito, quaeritur an fideles inquietandi sint de modo qui invaluit tangendi et osculandi hujusmodi Biblia.

Resp. In casu et circumstantiis expositis respondendum esse: *negative*, nempe non esse inquietandos.

ANALECTA.

PER SOLLEMNIA SACRAE PENTECOSTES PECVLIARES PRECES CATHOLICIS COMMENDANTVR.

LEO PP. XIII.

Vniversis Christifidelibvs Praesentes Litteras Inspectvris Salvtem et Apostolicam Benedictionem.

Provida matris caritate dignum maxime est votum, quod Ecclesia rite Deo exhibere non cessat, ut populo christiano, quacumque ille patet, *una sit fides mentium et pietas actionum.* Similiter Nos, qui Pastoris divini ut personam in terris gerimus ita studemus animum imitari, idem propositum catholicas inter gentes fovere nullo modo intermisimus, idemque nunc enixius apud gentes eas urgemus, quas Ecclesia ipsa iam diu ad se magno revocat desiderio. Hisce vero consiliis curisque Nostris unde praecipue et auspicia petierimus et incrementa expectemus, non obscurum est apertiusque in dies extat; ab eo nimirum qui *Pater misericordiarum* iure optimo invocatur, et cuius est illustrare mentes benigneque voluntates flectere in salutem. Nec sane catholici non videre possunt quanta sit susceptarum a Nobis rerum gravitas et praestantia; in eis namque, cum amplificatione divini honoris et christiani nominis gloria, salus plurimorum vertitur sempiterna. Quae ipsi si probe religioseque, ut aequum est, considerent, acriorem profecto sentient animis vim flammamque supernae caritatis, nihil quidquam Dei gratiâ recusantis, nihil non enitentis pro fratribus. Ita fiet, quod magnopere optamus, ut Nobiscum illi coniungant alacres non modo secundi exitus fiduciam, sed omnem etiam quam possint opem; eam in primis quam humiles sanctaeque preces a Deo conciliant. Cuiusmodi officio pietatis nullum videtur accommodatius esse tempus, quam quo olim Apostoli, post Domini ascensum in caelum, simul constiterunt *perseverantes unanimiter in oratione cum. . . . Maria Matre Iesu,*[1] promissam expectantes *virtutem ex alto* omniumque dona charismatum.

1 Act. iv, 14.

In eo nempe Caenaculo augusto ex eoque Paracliti illabentis mysterio, Ecclesia, quae iam a Christo concepta, ipso moriente prodierat, tunc feliciter, quodam veluti afflatu divinitus accedente, suum coepit obire munus per gentes omnes, in unam fidem novitatemque christianae vitae adducendas. Brevique tempore fructus consecuti sunt uberes et insignes; in quibus ea voluntatum summa coniunctio, nunquam satis ad imitationis laudem proposita: *Multitudinis credentium erat cor unum et anima una.*[1]

Ob eam Nos causam censuimus catholicorum pietatem hortatu atque invitatione excitare, ut per exempla Virginis Matris et Apostolorum sanctorum, proximis novendialibus ad sacrae Pentecostes sollemnia, Deum velint uno animo et singulari studio adprecari, illa instantes obsecratione: *Emitte Spiritum tuum, et creabuntur: et renovabis faciem terrae.* Maxima enimvero ac saluberrima bona ex eo sperare licet, qui Spiritus est veritatis, arcana Dei sacris in Litteris elocutus, Ecclesiamque perpetuâ praesentia confirmans; ex quo, vivo sanctitatis fonte, regeneratae animae in divinam adoptionem filiorum, mire ad aeterna augentur et perficiuntur. Siquidem ex multiformi Spiritus gratia divinum in eas lumen et ardor, sanatio et robur, levamen et requies, omnisque prosequendae bonitatis animus, sancteque factorum fecunditas perenni munere derivantur. Idem denique Spiritus virtute sua in Ecclesia sic agit, ut mystici huius corporis quemadmodum *caput* est Christus, ita ipsemet *cor* apta possit similitudine appellari: nam *cor habet quamdam influentiam occultam; et ideo cordi comparatur Spiritus Sanctus qui invisibiliter Ecclesiam vivificat et unit.*[2] Quoniam ille igitur omnino *Caritas est* eique opera amoris insigniter tribuuntur, valde idcirco sperandum, fore per ipsum ut, evagante spiritu erroris et nequitiae cohibito, arctior fiat quae decet Ecclesiae filios vigeatque concensio et societas animorum. Qui quidem, secundum admonitionem Apostoli, nihil per contentionem agant, idem sapiant, eamdem habeant caritatem unanimes;[3] atque ita Nostrum explentes gaudium, civitatem quoque incolumem florentemque non uno nomine efficiant. Ex hoc autem catholicorum inter se christianae concordiae specimine, ex hac impensa divini exorandi Paracliti religione, eo sperandum est vel maxime de reconciliatione quam instituimus dissidentium fratrum provehenda; ut idem illi velint in semetipsis sentire *quod et in Christo Iesu,*[4] eiusdem nobiscum fidei atque spei aliquando compo-

1 Act. iv, 32. 2 *Summa th.* S. Thomae, *p.* iii, *q.* viii, *art.* 1 *ad* 3.
3 Philipp. ii, 2, 3. 4 *Ib.* 5.

tes, vinculis coniuncti optatissimis perfectae caritatis. At vero, praeter bona emolumenta quibus fideles, quotquot hortationi Nostrae libentes responderint, talem pietatis fraternique amoris sollertiam certe a Deo cumulatam habebunt, placet Nobis praemia sacrae indulgentiae ex thesauro Ecclesiae addere et largiri.

Itaque omnibus qui novem continuis diebus ante Pentecostem quotidie preces aliquas peculiares ad Spiritum Sanctum, publice vel privatim, pie fecerint, concedimus in singulos eos dies indulgentiam septum annorum totidemque quadragenarum ; plenariam autem in uno quolibet eorumdem dierum vel festo ipso die Pentecostes vel quolibet ex octo insequentibus, modo rite confessione abluti sacrâque communione refecti ad mentem Nostram, quam supra significavimus, supplicaverint Deo. Hoc praeterea tribuimus, ut si qui easdem precum conditiones iterum pro pietate sua praestent per octo dies a Pentecoste proximos, ipsis liceat utramque consequi iterum indulgentiam. Quae beneficia etiam animabus piis igni purgatorio addictis converti ad suffragium posse, atque in posteros item annos esse valitura, auctoritate Nostra decernimus atque edicimus ; iis ceterum salvis quaecumque de more sunt ac iure servanda.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris die V. Maii anno MDCCCXCV, Pontificatus Nostri decimo octavo.

C. *Card.* De Rvggiero.

DECRETUM C. S. O. DE SOCIETATIBUS SECRETIS SOCIORUM SINGULARIUM, FILIORUM TEMPERANTIAE ET EQUITUM PYTHIAE.

Illme ac Rme Domine :

Amplitudinem Tuam profecto non latet Rmos. Archiepiscopos in ecclesiasticis provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus quae istic coaluerunt Societatibus, Sociorum nempe Singularium (Odd Fellows), Filiorum Temperantiae (Sons of Temperance), et Equitum Pythiae (Knights of Pythias), atque unanimi consensu rem totam judicio Sedis Apostolicae detulisse. Porro SS. D. N. quaestionem examinandam tradidit Rmis. et Emis. D. D. S. R. E. Cardinalibus una mecum Inquisitoribus Generalibus. Hi vero generali Congregatione Feriae IV die 20 Junii, 1894, confirmantes judicium de aliquibus ipsismet Societatibus alias latum, decreverunt, "Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus Societatibus

praedictis et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos; et, si monitione insuper habita, velint adduc eisdem Societatibus adhaerere, nec ab illis cum effectu separari, a perceptione Sacramentorum esse arcendos."

SS. D. N. sententiam hanc plane confirmavit et ratam habuit. Quae idcirco per praesentes A. Tuae significatur, per Te nota fiat cunctis istarum regionum Archiepiscopis, Episcopis, aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur. Interim fausta atque felicia omnia Tibi a Deo O. M. precor.

Romae 20, Augusti, 1894.

R. *Card.* MONACO.

Illmo. ac Rmo. F. Satolli Del. Ap.

SCAPULARIA CONFECTA EX LANA NON CONTEXTA SUNT INVALIDA.

(S. CONG. INDULGENT.)

Ord. Carmelit. Excalceat.

Fr. Bernadinus a S. Theresia Praepositus Generalis Ord. Carmelit. Excalceat. huic S. Coñgni Indulgentiarum et Sac. Reliquiarum humiliter exponit morem inolevisse conficiendi imponendique Christifidelibus scapularia ex lana subcoacta (*feutre, feltro*) et non contexta (*tissée, tessuta*). Nonnullis ergo dubium obortum est quod huic S. Coñgni solvendum proponitur, videlicet:

An Scapularia confecta non ex lana contexta sed subcoacta Christifidelibus imponi possint, quin ipsi amittatant Indulgentias gestantibus scapularia concessas?

Porro S. Coñgtio, audito etiam unius ex Consultoribus voto, proposito dubio respondendum censuit:

Negative, juxta Decretum in una Urbis d. d. 18 Augusti 1868 ad dubium 2um quod in originali textu ita legitur. "Utrum vox Pannus, Panniculus ab Auctoribus communiter usurpata sumi debeat in sensu stricto i: e: de sola lanea textura proprie dicta (*tessuto*), vel utrum etiam intelligi possit de lanea textura reticulata (*lavoro di maglia, tricotage*) et de quocumque laneo opere acu picto (*ricamo, borderie*) adhibito tamen semper colore praescripto?—Resp: *Affirmative* ad 1am partem: *negative* ad 2am."

Datum Romae ex Secria ejusdem sac. Coñgnis die 6 Maji 1895.

FR. IGNATIUS, *Card.* PERSICO, *Praef.*

✠ ALEXANDER *Archiep.* NICOPOLIT, *Secret.*

L. ✠ S.

BOOK REVIEW.

LIFE AFTER DEATH or REASON AND REVELATION ON THE IMMORTALITY OF THE SOUL. A popular treatise by Rev. John S. Vaughan. London: Washbourne. New York: Benziger Bros.

It is a sign of healthy development in theology and philosophy that their deeper subjects are, of late, so often presented in a way that places them clearly in touch with the mind and the life of the non-professional reader. One such contribution to the popularization of fundamental truth is this winning volume by Father Vaughan. The object of the book, as told us by Canon Moyes in his admirable introduction, "is to state in plain and popular speech, the reasonableness of certain great truths which lie at the foundation of Christian belief. It has its inspiring motive in the conviction—one which must be to every Christian mind a source of strength, solace and security,—that Christianity claims to rest upon a reasonable basis and has the highest interest in using, in prizing, in defending the light of human reason with which God has endowed us." The truths here set forth in this light are those which regard man's place in the universe, his origin, destiny, the existence and nature of his immortal life beyond the grave. The arguments for these truths are not new, but they are set forth with such a wealth of illustration, with so many happily adjusted side lights from life, science and literature, as to bring out their inner evidence with fresh force, and to place them thoroughly within the grasp of readers unaccustomed to the technique of science and the schools.

THE JEWISH RACE IN ANCIENT AND ROMAN HISTORY. From the eleventh revised edition of A. Rendu, LL.D. Translated by Theresa Cook. London: Burns and Oates. Received from Benziger Bros., N. Y. p. $2.25 net.

That the French original of this book should have run through eleven editions may be regarded as a sign of its merit. Its claims on patronage, however, can scarcely rest on its being what its title

professes it to be, for it is by no means a history of the Jewish Race in Ancient and Roman History.

The story of of the chosen people is told in the phrase or thought of the Old Testament from the creation down to the destruction of Jerusalem by the Romans. Here the nation as such ceased to exist, and here the History of the Jews in the volume before us closes. Ninety-three pages are devoted to the Jews, and after that they are mentioned no more. The rest of the work is devoted to the ancient history of the Eastern, the Greek, and the Roman Nations, about one-half being given to Roman History. The part probably of most interest to the general reader is the last book, in which the parallel life of the Pagan and the early Christian Empire is portrayed. The translation retains too much of the French idiom. Why call St. Ambrose, Ambrosius (p. 390), or speak of the "*digestion* of native laws" (p. 399)?

A NEW PRACTICAL GERMAN GRAMMAR AND EXERCISE BOOK, for Learning German without a Master and for the use of Schools, Colleges, etc., by Dr. Rudolf Sonnenburg, Director of the Real-gymnasium in Ludwigslust (Mechlenburg) and Rev. Michael Shoelch, Pastor in Bloomer, Wisconsin. Pp. 308. Pr. $1.00 (retail). 1895. B. Herder, 17 S. Broadway, St. Louis, Mo.

Any English-speaking student who has grappled with the difficulties of the German language must be persuaded that to master them is a task requiring no little determination and endurance. The measure and rapidity of success largely depend on the grammar he adopts as his guide. The selection of his grammar will, in turn, depend on the use he wishes to make of the language itself. If he desire to master the *spoken* language, he will avoid the book that plunges him into a maze of technical grammatical rules, with long vistas of paradigms regular and irregular, and will look out for a guide to lead him by the natural method to the words, phrases and idioms of the living tongue. Many books have been written in recent times following this (in principle the Meisterschaft) method, but it will be difficult to find one that is on the whole more satisfactory than the manual before us. Following steadily the simple initial exercises, the student is introduced into the German speech and finds himself *thinking* in its idiomatic phrase before he is

aware. This early grasp of colloquial phrase stimulates him to further effort, and insensibly he finds his faculties growing in the spirit of the language. After this, advance depends on application.

For the benefit of anyone who seeks first a *reading* knowledge of German, the second half of the book, which gives a good digest of the grammar, will introduce him with comparatively little expenditure of time and labor to the use of a German text dictionary. After making some progress in the book-language he will find the exercises of the first half of great service in acquainting him with the spoken idiom.

Though we are not inclined to give the emphasis to the adjective *new*, which the preface would have us throw on the title, we have no hesitancy in pronouncing the book a decidedly *practical* aid both for the self-teaching student and for use in the school-room.

LOURDES ET BETHARRAM, par M. l'Abbé Ph. Mazoyer du Clergé de Paris. Dessins par G. Debouchet. Paris: P. Lethielleux, 10 Rue Cassette. 1895. Pp. vii, 312. Pr. 3½ francs.

This pretty little volume makes the second contribution to a prospected series of booklets on French monuments of Christian art. The object of the series is to furnish in succinct form an illustrated description of the principal religious edifices and shrines in France. The initial volume of the collection is devoted to the Abbey of Mont Saint Michel.

The literature, historical, descriptive and devotional, centering on Lourdes, is very considerable. Probably the best claim the present book presents to a place in its category is the neat little engravings which accompany the text and give a certain artistic appearance to its pages. For the rest, the matter embraces a description of Lourdes and a graphic account of the apparitions of the Blessed Virgin to Bernadette.

No one who is privileged to spend some days at Lourdes fails to make at least a brief pilgrimage to our Lady's elder shrine, ten miles below, on the same turbulent stream that flows by her chosen rocks of Massabielle—to lovely Betharram. The name of Betharram is suggestive of the East—of Arab and Crusader. But whether it has received its oriental title from Beit Haram, given to it by the Saracen, or from its scriptural prototype, mentioned in the Book of Joshua; whether it registers the love of Gaston for the scenes of

his exploits in the Holy Land, or has an origin more directly expressive of our Lady's prompt succor to the little girl whom she rescued from drowning in the Gave, the child who presented the *beau rameau* to the Madone d'Estelle, it is impossible to decide. But at any rate Our Lady of the Star and afterwards of Betharram, has been honored here from mediaeval times, and the simple Bearnaises are justly proud of their lovely shrine with its "Calvary," exhibiting in sculptured stone along the picturesque mountain the stages of our Lord's Passion. The Abbé Mazoyer has given an interesting description of this famous place of pilgrimage, the scene of so many favors of our gracious Lady to her confiding clients—favors like to those she has so lavishly dispensed at her more recently chosen shrine of Lourdes.

To those who have not had the opportunity of visiting the hallowed grounds of Lourdes and Betharram this book will be useful, and to those who have been so favored it will be a bright souvenir reviving many a pleasant and fruitful memory.

GESCHICHTE DES BREVIERS, Versuch einer quellenmaessigen Darstellung d. Entwicklung d. altkirchlichen u. d. roemischen Officiums bis auf unsere Tage, von P. Suitbert Baeumer, O.S.B., Freiburg u. St. Louis (Mo.) Herder, 1895. Pp. XX, 637. Pr. $2.85.

This work is unique in the modern literature of its subject. The only work up to date of its kind is the Abbé Batiffols "Histoire du Breviare Rom." which though a study of the development of the Roman Breviary on the lines of modern historical research, must, as regards breadth of view, wealth of original sources, fullness of literary apparatus and thoroughness of exposition, yield the front place to this scholarly work of the learned Benedictine of Beuron.

The history of the Divine Office, like that of the Church itself, falls naturally into three periods : the early, the middle, the modern. In the first, the liturgy of prayer is in process of formation, its material being gradually brought under form and norm. It is, as our author puts it, the *Vorgeschichte*, the prehistoric age of the Breviary. The *Officium de tempore*, the division of the Psalter in accord with the week's ferials, the development of the ecclesiastical year are being perfected. The historical sources for this period are chiefly the decrees of Councils, the writings of the Fathers and of contemporary historians, some portions of the Apostolical Consti-

tutions, etc. A literature on this subject can hardly be said to have then existed. The gradually forming liturgical customs are mentioned by the contemporary writers only *obiter* and in conjunction with general Church discipline, though Cassian in his *De institutis coenobiorum*, and St. Gregory of Tours in his treatise, recently rediscovered, *De cursibus Ecclesiasticis*, speak more explicitly of the divine office. This period extends from Apostolic times to the Pontificate of Gregory the Great. With this illustrious Pope the liturgy entered on a period of marked development, which was permeated with the influence begotten of his energy and foresight. "The liturgical productions of the seventh and eighth centuries in the Roman basilicas, and afterwards under Charlemagne and Louis the Pious are only the fuller evolution and such modification of the Gregorian liturgy as had become necessary or desirable by reason of its being introduced into France. The aim was throughout to cling closely to the creations of Gregory and justification was sought for later innovations by representing them as Gregorian."

Characteristic of this period is a complete development of the feasts and office of the Saints. The introduction of a few festivals of our Lord, such as Corpus Christi, the B. Trinity, the Transfiguration, etc., had little influence on the general structure of the ecclesiastical year. The Roman Office, at first in its Gregorian, and afterwards in its curtailed form in the *Breviarium Curiae*, was now extended throughout the entire Latin Church. Some changes were effected rounding more fully the organic structure of the office by a better subordination of the parts to the central plan.

The sources of history for this period are the manuscript liturgical books, the sacramentaries, psalters, antiphonaries, hymnals, lectionaries, etc., coming down to us from the eighth century, as well as the testimony of liturgists of the time, decrees of Councils, diocesan statutes, the *Ordines Romani*, etc. Besides these original sources there exists quite an extensive liturgical literature beginning with St. Isidore's *De Ecclesiasticis Officiis* and reaching on to the Council of Trent.

The Tridentine Fathers determined on a thorough and universally binding reform of the Breviary, which was effected by Pius V, with whose revision the modern history of the Office begins. During this period but little change has taken place, though corrections of minor importance were made by Clement VIII, Urban VIII and Benedict XIV. The Congregation of Rites was established by Sixtus V to watch over the liturgy. The institution was

an answer to the German and other reformers that insufficient care had been taken to guard the rites and the text, and also to prevent abuses like those to which the older Breviaries before the Council of Trent had been subjected. The establishment of the Congregation was not, therefore, on the line of a reform, but as a preventive and protective measure. In consequence, however, of its existence there has been preserved a greater unity of rubric and text throughout the entire Church, and a closer centralization to singleness of Office, while provision has been secured for the wants and devotion of special dioceses and religious communities by the *Officia propria pro aliquibus locis*. The sources and the literature of this period are sharply interdistinguished. To the former belong the papal decrees from Pius V to Leo XIII, the official editions of the Roman Breviary of Pius V, Clement VIII, Urban VIII, Leo XIII, the martyrologies of Gregory XIII and Benedict XIV, the decrees, rescripts and decisions of the Congregation of Rites, the acts of Provincial Councils, Synodal Statutes, etc. The liturgical literature of this period is so copious that Father Bäumer has devoted five closely printed pages to mentioning simply the titles of the works it comprises.

In the volume before us the author, after a general description of the Roman Breviary, an explanation of its theological and archaeological presuppositions, and a survey of the material for its history, traces the evolution of the Divine Office from apostolic times down to our own day. In following his narrative the student cannot but marvel at the minute research, the immense labor spent on almost its every page. The secret of such a work lies as much in the heart as in the head of its author. Only life long love of its subject, love fed by supernatural food, could have produced it. What he wrote of his brother in religion, the illustrious Mabillon with whose spirit of mind and heart he had such close kinship, applies with no less force to himself: "Opera ejus sequuntur illum, quia in Deo sunt facta."

GESCHICHTE DER CHRISTLICHEN MALEREI. Von Dr. Erich Frantz, Prof. Acad. Münster. (Vol. I and II text; Vol. III illustrations).—Freiburg Br. Herder'sche Verlagshandlung. 1887-1894. St. Louis, Mo.

"All the impulses which have led to the exercise of true art, have had their origin in the sanctuary of faith, and have flourished

in the light that came from the house of God " This word, with which the author introduces his " History of Christian Painting," is no exaggeration. If we examine the highest ideals of paganism, the wondrous models which the genius of Greece fashioned in the zenith of its golden age, we shall discover there the mysterious reflection of Christian revelation, whose influence the mind of Plato and Aristotle, and later, among the Romans, Seneca and Virgil felt, as did David and the Messianic prophets of the Old Testament. Aeschylos, Sophocles, Euripides reflect the deep and pure religiousness which created in the mind of the Athenians that lofty ideal of grace and masjesty represented in the works of Phidias. With the growth of prosperity during the age of Pericles came the love of ease and luxury, which produced the art of Praxiteles, soft and rich. Thence follows the decline; for the high standard of morality which distinguishes the golden age of Greek philosophy and poetry and plastic art, had ceased with the reverence for the deity whom Aeschylos pictures to us like Jehovah in the Sacred Text, an avenger of evil and a rewarder of all that is noble and good.

Dr. Frantz traces this thread of Christian sentiment through the workings of pagan genius, which was touched by the backward flowing light from the figure of the Messiah. Through the path opened by primitive revelation, with alternate lights and shades, he leads us into the broad noon-day splendor of the religious art of typical Christian genius. That genius, struggling with the social conditions of newly converted races, found its perfect freedom at last in the ages of faith. After unfolding its seed beneath the soil of Rome, in the dark recesses of the catacombs, watered with the blood of the martyrs, it blossomed into the matchless flowers of the early renaissance, whose productions, though never equalled, have borne fruit in becoming the models for the Christian artist, generation after generation, as they are still the only expression which answers to the sublimest aspiration of the Catholic artist, and to the highest expectation of the lover of the Beautiful.

In Raphael's art, which marks the climax of Christian art, which embodies in itself the highest of all artistic conception, the divine element is clothed in the best forms which the Greek classic temper had brought forth during its prime. But as the ripest fruit is nearest to the beginning process of decay and nourishes the germ of corruption, so also do we discover in the case of this prince of royal painters the first indication of a decline. This has not been gen-

erally admitted by the admirers of the Umbrian painter. There is a tendency to cast the blame for all defects in the works of Raphael upon his disciples, the Florentine Giovanni Penni, Piero del Vaga, and, most of all, the sensuous Giulio Romano, whose independence and strength in imitating the antique seem to have exercised a certain charm upon his young master. Our author, however, shows his thorough appreciation of the surrounding elements which influenced not only the artistic execution, but, even more, the gradual lowering of the standard from the elevated ideals which the chivalrous and pure soul of the youthful Santi had had before him in the studio of Perugino. The air of flattery, the luxurious and easy morality of the court of the Medici which surrounded Raphael at Rome, were too strong for the gentle and sensitive nature not to be carried away by them. Hence we may say that the best pictures, that is those which embody the highest qualities of ideal and religious art in becoming form, were executed in the earlier period of his career as a recognized Master. We could give striking examples of this truth from the works of Raphael which Dr. Frantz analyses with the care of a psychologist as well as an artist, and incidentally he corrects some of the statements of Crowe and Caralcaselle in their recent exhaustive Life of the younger Santi.

The work ends with the Dutch school whilst at the height of its perfection in the beginning of the sixteenth century. We trust that something more may be published from the same competent hand to point out the bright spots on the way through the last three centuries, and thus complete the story of Christian art from a thoroughly Catholic standpoint.

CODEX SANCTAE ROMANAE ECCLESIAE. Quem, adnotationibus illustratum, exponit in Pontificio Seminario Vaticano D. Henricus Maria Pezzani, in sacra theologia et in iure canonico apud Pontificiam Universitatem Gregorianam doctor renuntiatus SS. Leonis PP. XIII cubicularius ad honorem. Pars prima. T. Berardi e C., Milano, via Quadronno n. 16, e Roma via Lucrezio Caro n. 39.

Mgr. Pezzani has taken the first step toward the important work of codification of the ecclesiastical laws known as the *Jus Pontificium*. The desirability of possessing a systematized collection of the pontifical constitutions arranged with due regard to their importance and practical application, needs hardly to be shown, and has indeed

been formally expressed by the Fathers of the late Vatican Council in a proposal that such a work be at once undertaken under the supervision of a competent body of canonists. That such a work, to be satisfactorily accomplished, must require much patient labor of research and discrimination which lies beyond the power of a single mind, is clear. At the same time the indication of a plan according to which the task may be performed with the guarantee of success as an authoritative work, may be given by individuals conversant with the subject matter, and as such is of great value. Our author, whose position as professor of Canon Law in the Pontifical Seminary at Rome gives him special advantages in this direction, has, in the work before us, reduced the general legislation of the Church to certain definite canons drawn from the Pontifical Constitutions. These canons are made to form the text of a complete legislative structure, to which are added copious notes by way of illustration and interpretation according to authentic decisions of the recognized theologians and ecclesiastical tribunals of the Church. They are made with a practical view to present and actual circumstances, and thus furnish us with the means of testing their bearing.

Whilst the work does not, therefore, pretend to be a codification in the strict and perfect sense of the word, it nevertheless presents in systematic order a code of the constituent elements, which will serve the student by making him familiar with the ground and outline of ecclesiastical legislation.

Each of the two volumes has a good index of topics which collects the scattered sources of pontifical law without reference to their historical development as we find it done in the ordinary text-books of Canon Law. The order is that which is suggested by the logical importance of the subject matter, namely, (1.) Promulgation and Interpretation of ecclesiastical law; (2.) Fundamental provisions of ecclesiastical legislation; (3.) Persons; (4.) Things; (5.) Penal Restrictions.

The letter press is truly admirable and the general arrangement of the typography greatly helpful to the main purpose of the work. There are an unusual number of proof-reader's slips, but this is, after all, of very slight consideration in a book intended to be rather useful than ornamental, and they will surely disappear in a second edition, which we should like to see soon called for on account of the practical purpose of the work no less needed by the student of canon law than are the civil reference codes in the sphere of civil legislation.

INSTITUTIONES PHILOS. P. Urraburu, S.J. Vol. II. —Ontologia. pp. viii, 1230. Valladolid: A. Cuesta. 1891.

The second volumes of Fr. Urráburu's course on philosophy is built on the same generous lines as the preceding volume of logic about which something was said in the June number of the REVIEW. No other work of its kind suggests so strongly a kinship with the great metaphysical disputations of Suarez. Indeed but little reading of its pages is required, irrespective of the constantly recurring marginal references to the giant work of the eminent doctor, to realize how thoroughly the author of these institutes is formed on the Suarezian pattern. At the same time many an author, philosopher, ancient, medieval and modern, has brought material to the building of this stately work. Despite its vast proportions, it is no mere compilation. The author's thought pervades the mass, compacting it all into organic unity. Our present limits forbid our dwelling on any of its special excellencies. We recommend it to professors and advanced students of philosophy and theology as one of the most thorough contributions to Neo-Scholastic science.

ON THE ROAD TO ROME AND HOW TWO BROTHERS GOT THERE, by William Richards. Benziger Bros., N. Y. 1895. pp. 117.

The road leads out of the gloom of Calvinism, through the twilight of Anglicanism, to the full light of Catholic truth and faith. The journey is graphically and interestingly described. The book is adapted, by subject, style, attractiveness of its material make-up, to guide those who wish to believe and to follow the kindly light.

PLAIN FACTS FOR FAIR MINDS. An Appeal to Candor and Common Sense, by Rev. George M. Searle, C.S.P., Professor of Mathematics and Astronomy in the Cath. University of America, etc. Cath. Book Exchange, N. Y. pp. viii., 360.

No book was ever truer to its title. Declining controversy as such, the author presents the facts of faith in the most straightforward fashion. It is hard to see how the reader of candid mind and common sense can resist his clear statement and cogent reasoning. No one is better fitted to write such a book than Father Searle. As a convert, he can best appreciate the views and feelings of non-Catholics, whilst his long familiarity with the exact sciences enables him to present the facts and grounds of belief in the most direct and convincing manner. The book deserves a

front place in our doctrinal literature, to which, both for its method of presentation and for some special chapters of timely importance it contains, it forms a welcome addition.

PHILOSOPHIE DE S. THOMAS. La connaisance, par M. J. Gardair. Paris: P. Lethielleux, 1895. pp. 304. Pr. 3 pp.

Some excellent work has been recently done in France toward spreading the philosophy of St. Thomas. M. Gardair's former book on *Corps et Ame* represents one out of many efforts in that direction. His present monography on St. Thomas's teaching regarding human cognition has a like purpose. It falls into nine parts. The first determines the general principles and aspects of cognition. The second is given to the outer, the third, to the inner senses. The fourth deals with the objectivity of sensation, the fifth with the human intellect as a faculty. The sixth treats of immediate, the seventh of mediate principles. The eighth explains the deductive and inductive processes. The ninth enlarges on consciousness and memory as intellectual states. The whole burden of theory is that of St. Thomas, the chief work of the author consisting in presenting the old truths in a manner somewhat more adapted to modern habits of thought.

SAINT THOMAS ET LE PREDETERMINISME, par H. Gayrand. Paris. P. Lethielleux, 1895. Pp. 137. Pr. 1 1-2 francs.

The controversy between Premotionism and Molinism converge in our day mainly on the mind of St. Thomas. To which side should his teachings be referred? After riper study of the question, the author of the present opussule, feels himself obliged to modify the position he had taken in his preceding tractate on Providence and Free Will. He is now persuaded that, as regards the divine prescience, it is not altogether certain that St. Thomas taught the principles of predeterminism, and that in the mind of the Angelic Doctor the influence of the divine *concursus* on human freedom is not that of physical promonition. On the other hand, St. Thomas is not a Molinist. "His teaching is plainly contrary to the system of *scientia media.* The fundamental and characteristic point of teaching is the *sovereignly efficacious causality* of God." In how far M. Gayrand establishes his position in the *via media* between the two contending schools, those interested in the controversy should decide by a first-hand study of his arguments, regarding the statement of which, at least, there can be no question. They are neatly and clearly presented.